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Life and Light for Woman.

VOL. XXIX.

AUGUST, 1899.

No. 8.



A TEMPLE GUARDIAN.

(See page 340.)

JAPAN.

TEMPLES AND WORSHIP IN JAPAN.

BY MRS. ELIZABETH S. DE FOREST.

ONE of the most reliable writers on Japan, a man of careful research and of long residence there, calls the Japanese "an essentially undevotional people," and yet a casual observer would not receive such an impression.

Besides the temples, the traveler everywhere sees signs of worship: the little wayside shrine, behind whose closed doors are only sticks with strips of white paper cut in a special way to resemble offerings; the *torii*, an archway made of two horizontal and of two upright beams, and always found in front of a Shinto temple; figures or pictures of local gods; and statues of *hotoke*, who are heroes having attained to Nirvana.

On a festival day all Japan seems to be at the temples; and yet, looking over the crowds carefully, it is evident that it is composed almost entirely of the lower classes and of country people, who have come in for a holiday, and take this opportunity to worship at the temple of the sect to which they belong.

It is very difficult for foreigners to understand just what the Japanese mean by worship; whether it is such a reverence as we feel before a statue of Washington or Lincoln, or adoration, which we give only to the one Supreme Being. I doubt that they analyze the feelings we include in the word.

These worshipers having entered the temple grounds (in which there are various shrines as well as the large temple), washed their hands by pouring water over them from a tiny bamboo dipper, clapped their palms, to attract the attention of the god to their prayers, or having pulled the straw bell rope for the same purpose, stand praying, with bowed heads, at the foot of the steps leading up to the temple. Then, after throwing a few copper coins on the matted floor of the temple, or into a cash box on the steps, they turn away, for their devotions here are ended. Perhaps they seek a priest who has charms to sell, by which he increases his income, and which are warranted to keep away cholera, to prevent the bite of a dog, or to cure any of the ills that flesh is heir to. If afflicted by a special trouble, as in the eye, they find their way to a large figure near, and rubbing its eyes and then their own they expect relief. So many have done the same thing that the eyes of the wooden or stone image have been worn down by the process, and no one can tell how much eye disease has been spread in this way.

Specially devout worshipers make pilgrimages to noted temples. They carry long staves, and wear very wide hats, and sometimes an upper garment, on which is imprinted the stamps of the different temples which they have visited. On their return they wear on the breast a sealed package, which they never open, but which contains a bit of paper stamped by some priest with Chinese characters or with the figure of the tutelary deity of the most important temple.

This is greatly treasured with other objects regarded as sacred. Every Japanese house has its god-shelf, where are the tablets on which are inscribed the names of deceased ancestors, and where stand the family gods. Rice and wine are placed before these daily, and the anniversary of the death of ancestors is kept with special observances. Not only do the works of men's hands receive worship, but various things in nature. At sunrise there are always to be seen men on their knees with their faces turned toward the east, and with their palms placed together in front of the breast, with bowed head, praying to the sun.



A MANY-HANDED KWANNON.

It is difficult for us to tell whether worship is given to certain mountains and waterfalls, or to the deities who are supposed to live in them; but in the case of the fox, which is the messenger of a god with a long name, it seems as if he received quite as much reverence as a mere messenger is entitled to. Even now, in the days of railroads, as the train approaches Inari Mountain a large proportion of travelers in the third-class car, and sometimes second-class passengers too, will rise, face the temple, and clap-

ping their hands loudly repeat some prayers. On the sides of the gate to this temple are stone images of the fox, but many temples have instead, in the covered recesses, a huge wooden guardian,—a hideous monster. He is inclosed by wire netting, and the prayers written on paper, chewed soft and thrown, are very much in evidence here, and so are straw sandals, some



A TRAVELING SHRINE.

even large enough for the giant himself. These are signs of request for strength for running.

One of the most unique temples is in Kyoto, and is said to contain thirty-three thousand three hundred and thirty-three images of Kwannon, the goddess of mercy. In the center is her image eighteen feet high, and around it

are twenty-eight images of her followers, while in a series of long tiers are one thousand and one smaller statues of the "eleven-faced and thousand-handed Kwannon." On the hands, foreheads, and halos of these smaller images are representations of the goddess, and each of these and each pair of hands are counted, and so the number of all approximates to thirty-three thousand three hundred and thirty-three. Kwannon is represented as having so many hands that she may do many, many acts of mercy.

The ground around the temple was once used for archery practice, and the veranda shows many marks of arrows, and the heads of some are still embedded in its timbers.

The largest image of Buddha is about twenty miles from Yokohama, and is made of bronze. To say that it is fifty feet high does not give so good an idea of its size as to say that its ear is six feet long and its nose three.

Quite in contrast to this are the traveling shrines, carried about by those (professional) pilgrims or priests who can so earn their rice. They may be going to a temple, and are gathering up to take with them the prayers of those who stay at home; or, having visited it, are returning, and are willing that those who worship the image as it is put down in front of their houses or by the wayside may, by paying—I should say contributing—a few coppers, share in the blessing received by the journey.

In all old houses are sacred treasures carefully preserved. They may be beads or wooden stamps used in counting prayers by tens or by thousands, scrolls whose Chinese characters are said to have wrought a cure on some member of the family, idols received years and years ago from a noted priest of a noted temple, or the bones of Buddha that resisted the fires of cremation.

The gods of Japan are countless, but the most popular are the Goddess of Mercy, the God of Wealth, God of Honest Work, God of Longevity and Wisdom, God of Contentment, and Jizo, the one who gives help to those in trouble. Four of these are included in the noted Seven Gods of Good Luck.

But it must not be concluded that all Japanese are given over to idolatry. The priests complain of the scarcity of funds in consequence of the falling off of worshippers, and have copied from foreigners various methods of retaining their hold on the more intelligent. The Buddhist Young Men's Association, summer schools, and magazines are examples of this. But among the students and the thoughtful men a few years older there are not many who retain any belief in their old religion, though not necessarily breaking from it openly; and their crying need is for something that will satisfy both intellect and heart, and work in their lives the transformation that comes only by an unreserved acceptance of the religion of Jesus Christ.

MICRONESIA.

RELIGIOUS BELIEFS AND SUPERSTITIONS OF THE
CAROLINE ISLANDERS.

BY REV. F. M. PRICE.

THERE is nothing sadder than religious aspirations gone wrong. One is glad to observe the existence of true religious sentiments in even the lowest heathen, but sad that these have been basely perverted, made to pander to the lowest passions, and led to most shameful practices. There can be no doubt but that the Caroline Islanders once possessed a belief in the existence of a Supreme Being. A few of the more thoughtful among them, at the present time, profess to believe in one God, Anulap, who is supreme over all others, and attended by lesser divinities who do his bidding. They always speak reverently of him and say that he is good, but when urged to tell something about him they reply: "Don't you want to inquire of some one else? I really don't know." This only we have learned: Anulap is a great, harmless, self-contained being, who dwells amid dazzling beauty and glory in the highest heavens. Surrounded by his own majesty and sufficient in himself for all things, he has no concern for the affairs of men.

There is also a very great evil spirit, Onofat, who dwells in an inferior heaven and devotes his time to plotting against and injuring Anulap. He secretly invades Anulap's domain, steals his goods, and makes him any amount of trouble. Unlike Anulap, Onofat visits the earth, and is represented in popular stories as tormenting people by tearing down their houses and eating up their children. The belief in these two great spirits is at best vague and wholly theoretical. The key to the religious beliefs and superstitions of the people is in their *Anu*. The word is applied to good and bad spirits, to animate and inanimate objects that are worshiped, and to various idols and charms. It is never applied to the soul of living man. The word for that is *ngun*, and is frequently used when speaking of the dead. An *anu* is comprehensively used for anything possessing superhuman power. It may be a god, spirit, idol, charm, or amulet. Innumerable *anu* (spirits) dwell in the "heaven of the clouds," and continually mingle with men. Some of them dwell in old trees, others in marshy places, and lone, deserted houses. They abound everywhere after dark; children are afraid to go out after dark, lest the *anu* catch them. Especially do they gather about the sick and dying, and after a death in a community these mischievous spirits hold high carnival, creeping stealthily about, pulling the hair of sleeping women, chasing parties who carelessly get away from the house, and cause general

consternation. It is customary to carry a dying person out of his house to die. If one dies in a house it is tabooed, and after standing a while is torn down and rebuilt.

A wooden charm, similar in shape to the head of a clothespin but smaller, is hung around the neck of a little babe and called its *anu*, and a mother often knots blades of grass and hangs them about the sleeping place of her little one and calls them "baby's *anu*." When a little child dies mothers smear mud on the faces of their children of the same age, lest the spirit of the departed child carry one off for a companion in the spirit world.

Sailors worship the rainbow, which they call "rainbow god." In order to secure its favor the captain weaves a wreath of grass or cocoanut leaves and wears it around his neck when at sea. Certain food is also tabooed in honor of this god, and offerings are made to it.

There are no such powerful "medicine men" in the Carolines as are found in some other groups; their place is supplied by sorcerers or "spirit workers." The successful spirit workers are men of more than ordinary ability, striking individuality and personal influence, and bold to work iniquity. They break up families, stir up strife, lead the heathen dance, and allure the people to immoral and violent deeds. In time of sickness they are often called in, and profess to cast out the "devil of disease" by use of "spirit medicine" and incantations.

On the eve of going to war a special war god is worshiped. Every community has its war god. In Kutua it is the shark. The entire community turns out to catch the shark, and after it is caught, while the women remain in the sea to bewail its death, the men go ashore to perform the appointed ceremonies. Sometimes the priest assembles the warriors, forms them in line before him, kills a chicken in their presence, and sprinkles its blood on them while crooning a song. The body of the chicken is then taken and buried or thrown into the bushes on the enemy's land. This is done to make the men brave,—a quality very much wanting in Ruk warriors.

While each community has its local deities, there are certain ones that are worshiped and feared everywhere. Among these may be mentioned Inemes, who is a most powerful goddess. She is worshiped throughout the Caroline group. She is really the goddess of sorcery, and shrewd women profess to be familiar with her. She is also the goddess of adultery. I knew a good woman with a kind husband and two children, who, under what she supposed to be the influence of this goddess, deserted her husband, gave away her children, threw off her civilized dress, and became most vile and unmanageable. This goddess is usually represented by the image of a bird with outspread wings, red body, and black beak, wing tips, and tail. This

image is hung in their council and canoe houses, near growing trees, and wherever special divine help is sought. She sends sickness, has the power of life and death, and must be implicitly obeyed. Children are frightened into obedience by their mothers telling them this goddess will punish them if they are naughty. Special fasts are undergone to secure her favor, and she is believed in without question. At one place where I preached a large image of Inemes hung in the canoe house in which we held services, and the chief, though avowedly accepting Christianity, could not bring himself to the point of putting it away. I reproved him for this, and finally it disappeared.

Os is the god of little children. When they are sick Os is angry with them, but he is their guardian, and if a mother neglects her babe Os takes note of it, and that mother had better beware. In their folk lore Os always figures in the children's stories and takes the children's part.

Kier is a great sea god. Many years ago a company of fishermen in the Mortlock Islands saw this god standing erect on his canoe in the midst of an angry sea. He was about four times as large as a man, and possessed of great power and dignity. Since then he has not been seen, but the Mortlock people long believed this story; now, they say, "It was only a lie." To the chambered nautilus they gave the poetic name of "Kier's canoe dipper." Women who go to fish worship this god, and make offerings to him by throwing food in the air. He is said to come down in the rain, and women are warned not to remain out in the rain lest Kier come down on them.

Besides these special gods many others are worshiped. There are more than twenty different fishes that are worshiped, and almost as many birds. The whale is worshiped because they fear it will destroy their canoes; the shark because it accompanies them on their voyages and protects them; the swordfish because it may send storms, and if propitiated will protect their land; and still another fish, because he towed their island from a distant place and gave it to them for a possession. And so on in everything,—birds, and trees, and creeping things,—something is turned into a fetish. The sea gull is eaten because it is believed to have the power to confer the gift of immortality; the lizard is killed and put under the bed of an enemy to produce his death; and a blade of grass, knotted by a sorcerer, is supposed to secure the affection of one of the opposite sex if it touches the body.

From all this fetishism and superstition one may turn in disgust, and yet there are some things that offer encouragement. Undoubtedly there is a profound belief in the conscious existence of the soul after death. The dead are supposed to have more power than the living, and this is one reason for

so many suicides. Sometimes a sorcerer will announce that he has seen the soul of a departed acquaintance wandering in a solitary place, or sitting alone with bowed head. The thought of happiness after death has not dawned upon their dark minds. Christianity lightens up their dark and gloomy future.

Through all their superstitions runs the idea of punishment for wickedness. This is rooted and grounded in their hearts, so that they regard all sickness and calamity as proofs of guilt. "That man has been accused falsely, for no calamity has come upon him or his family," said an intelligent native to me, speaking of one who had been thought guilty of some sin.

Again, the use of amulets and charms, and the universal recognition of a superhuman power, reveal a firm belief in great spiritual beings. Perverted as this belief has become it still affords an excellent starting point for the teaching of the truths of revealed religion. It is remarkable with what readiness and delight these people receive the truths about the future state and the existence of one great Supreme Being, who has revealed himself to us through his Son, sent down from heaven. The people once converted are happy in the worship of their Father God, and on thirty islands of the Caroline group heathenism and superstition are disappearing, churches and schools have been established, Christian teachers have taken the place of the sorcerers, and hymns of praise pour forth from grateful hearts. But these thirty islands represent less than one half the population of the group. The western Carolines and America's new island of Guam have waited long, and in vain, for the coming of the missionary and Christian teacher. Shall we leave these people alone in their degrading superstitions and loathsome vices? Shall we not rather heed the call and send them the glorious gospel, so that this "wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

ITEMS OF IDOLATROUS WORSHIP.

(Gathered from exchanges and other sources.)

ONE remarkable circumstance connected with the dread of demoniacal agencies, is the existence in the South of India and Ceylon of professional exorcisers and devil-dancers. Exorcising is performed over persons supposed to be possessed of demons in the form of diseases. The exorciser assumes a particular dress, goes through various antics, mutters, spells, and repeats incantations.

Devil-dancing is performed by persons who paint their faces, or put on hideous masks, dress up in demoniacal costumes, and work themselves up into a veritable frenzy by wild dances, cries, and gesticulations. They are

then thought to be actually possessed by the spirits, and to become gifted with clairvoyance and a power of delivering oracular and prophetic utterances on any matter about which they may be questioned.

Miss E. B. Sale, Canton, writes: "The people in the house opposite us are very busy this evening driving out the Devil. Judging from the sounds they are having a pretty hard job of it; the Devil must be a rather determined fellow. It began while we were at tea,—such beating of brass gongs that we could scarcely hear each other speak. We asked the cook what was the matter, and he replied: 'Oh, they are only driving out the Devil. Some one in the house is sick.' When one is sick, of course that is a sign that the Devil is tormenting him, and the only cure is to frighten the evil spirit away. They have tried



A DEVIL DANCER IN CEYLON.

several plans this evening. Besides beating the gongs they have played something that sounds like a Scotch bagpipe, and ought to alarm any devil, I should say; the priests chanted, and enough fireworks were set off to make a Fourth of July. Every now and then they stop. They also place tempting

dishes outside the door, and politely invite the Devil to come out and feast. The servants say they will keep up this noise all night, stopping only to drink tea. If we were heathen we should be afraid that the Devil would come into our house when he leaves the other. To prevent this we would place a knife and a broom across the door, besides hanging clothes all around the bed."



Cut from *Woman's Work for Woman*.

SAN PAO, THE THREE PRECIOUS ONES.

This cut represents the "Buddhist Trinity." The San Pao are found in every Buddhist temple; they represent Veh (Buddha), The Personal Teacher; Fah (Dharma), the Law or Body of Doctrine; and O-song (Sangha), the Priesthood, and are held in great reverence by all devout

Buddhists. One of the "Ten Prohibitions" is reviling the Three Precious Ones. A devotee of Buddha is assured of an entrance into the "Paradise of the Devas" as a reward for reverencing the Three Precious Ones, together with keeping the other nine "prohibitions." The punishment for slandering the San Pao will last for ten millions of millions of kalpas. (A kalpa is a period of time varying from a few hundreds to many thousands of years.)

In the city of Benares there is a double temple, whose exterior resembles that of a mosque. The domes are overlaid with thin plates of pure gold. Its interior is filled with almost innumerable idols, images of Gunputti, Parwati,



From *Woman's Work for Woman*.

HINDU BOY WORSHIPPING GUNPUTTI.

the sacred bull, Siva, the indescribable "ling," and many others. The whole scene was loathsome in the extreme. Swarms of people were going in and out of the temple, and up and down the narrow alleys leading to the temple. Each one going in was carrying a plate filled with flowers, rice, and little cups of oil and water, which formed the offerings to the idols. Stalls of flower-sellers, oil, and grain-venders blocked the roads on either side. The water, oil, and flowers which fell to the pavement were trampled to a slimy paste; and as most of the flowers were marigolds, the odor was sickening. The temples in the crowded city, the idols, the deluded worshipping throngs, and, above all, the scenes along the river's edge, all proclaim superstition, impurity, vileness,—a people given over to uncleanness and all abominations.

During the recent famine in India the people prayed before their idols for rain. The following incident is narrated of the people of Aurungabad, in Western India: "The Hindus had hired Brahman priests to keep up their noisy worship before the village idols, and fully expected abundant rain as the result of their worship. But after waiting for days and weeks they resolved to punish the gods, who had received costly offerings without giving them the looked for blessing in return. In some places they indignantly besmeared their idols all over with mud, and closed up the entrance of the temple with thorns. In others they filled up the temples with water and blocked up the doors, so that the idols may shiver in wet as a punishment for keeping their fields dry."

TURKEY.

THE SITUATION IN VAN.

BY MRS. MARTHA W. REYNOLDS.

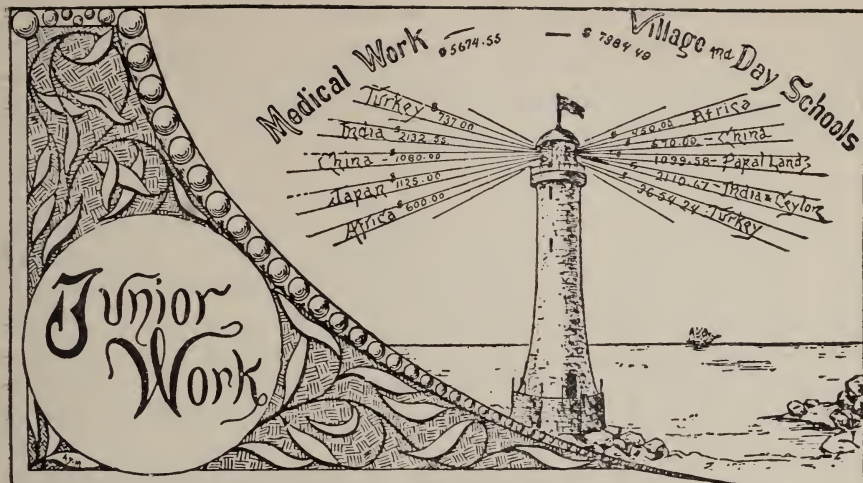
THERE is a great deal of sickness in the city, which, I suppose, grows out of the hunger that hundreds are constantly enduring: the eating of nothing save bread of poor quality, and the filthiness of the hundreds of refugees,—a sort of slow fever in which the malarial element is very obstinate, and which leaves the patient very much reduced, and recovery is very slow. It often seems as if the suffering and distress would kill us all, or else our own hearts be hardened past all recovery.

One thing which filled up vacation was the receiving of a hundred new orphans, as German friends had promised support for them, and were anxious to have them taken in as soon as possible. I wish you could have seen the forlorn crowd, not a few crying, which stood at our outside door last Friday,—two or three hundred,—as I rode in from my weekly visit to the city. Meeting my husband I said, "Well, how many hundred have you received to-day?" "Only five; the places are all filled; I couldn't take more," and then he added, "Oh, it is pitiful, pitiful!" We now have five hundred, and you can imagine the amount of work of all kinds; and we have to work with imperfect helpers. We have some who do admirably, but some are not well fitted for their work. The distress in this region has never been so great as now. In the first place every available resource has been exhausted, everything sold that could be sold, and people are weak and discouraged from long endurance and no hope. For a year bread has been twice its normal price, and all look at the future with much anxiety. I may have written that last autumn there was no rain; grain sown in September

did not germinate till this spring. This spring we have had no general and abundant rains, though there has been rain in some localities. In this city and around it we have had no rain; only two or three slight showers since the last of March. Through the generosity of European and American friends, or I might better say Christians the entire world over, Dr. Reynolds and his committee have been able to give out four thousand bushels of seed of different kinds for seed; and in his prayers he often pleads that God, who has provided this seed, and made its sowing possible, will not allow it to be lost, but will give needed rain. The government has given out some seed, and also the Catholics a little. The Catholic movement has given us some anxiety, and no one can tell what the end will be. In our relief work we have striven to distribute equally to the needy, in small quantities, with no regard to religion and no pledge of adherence to Protestantism. The Catholics gave out in larger sums, which led many to flock to them, supposing it was to be kept up. When they asked again, the requirement was made that they be registered as Catholics; after this was done they were left in need; and when the people tried to revert to their old church the help was all demanded back, with threats of imprisonment if it was not given. They have had some orphans,—twenty-eight boys; not quite so many girls. At Easter they attempted to administer the communion to them in the Catholic chapel, but twenty of the boys escaped and went to the Armenian bishop, and are now at one of the monasteries.

Dr. Reynolds has just sent away some of the larger boys from the orphanage, giving them each a yoke of oxen, and a plow, and seed, or to some having trades, their tools. While he has done everything to lead these boys to Christ, and they go out with Bibles and hymn books, yet they go out as Armenians, and no effort has been made to pledge them to Protestantism. This has greatly pleased the people, who say, "Now we see that it is not their wish to break up our church, but only to purify it, and make us real Christians." The Catholics are opening schools around us by giving larger salaries, have carried off some of the Armenian teachers, while it is rumored that nine nuns will come out this autumn. In the meantime we move on, trying to do everything faithfully, to keep up our schools to their best working order, and to exert the very best moral and Christian influence over our pupils.

We need all the prayers you dear ladies can give us, that we may be filled with the Spirit, that workers filled with the Holy Ghost may be provided, and that all these dear children may be saved.



— To give light to them that sit in darkness Luke 1:77 —

WITHIN FOUR WALLS.

BY MISS LUCY E. GUINNESS.

MISS SPENCE, of the London Missionary Society at Benares, had taken me one morning to see some of her zenana pupils. We went to several houses, all alike in principle, though richer or poorer in contents,—men's apartments in front, the women's in the most secluded part of the house,—mother-in-law, young wives, daughters, and children shut up within four walls.

"Do you never go out?" I asked them.

"No."

"Would you not like to go?"

"Yes."

"Surely you must have been sometimes?"

"Once I went down to the Ganges to bathe," a pretty young wife told us.

"She went in *purdah*," explained the elder woman; "went in a shut-up *palki-gari* early, very early in the morning before it was light. She was back before the sun rose. No one saw her."

We looked round at the courtyard, at its mud floor and walls, its irregular doors leading into a few small rooms. The place seems quite a poor one; the rooms are low and dark, almost unfurnished,—no rugs or carpets, chairs

or tables, pictures, sofas, ornaments,—nothing but rough, unpapered walls, cooking utensils, and a bed or two. Here these half-dozen women spend their lives,—the old mother, the blind girl, the two young daughters-in-law with their children,—grind and eat, bathe and sleep, sit together and gossip. The neighbors who have called in to listen to the Miss Sahiba live in just such another place next door, within four walls.

.

We were waiting here for Ranee,—waiting for her to dress,—for her, at least, and her husband. It had been an unexpected triumph. We had called in to see her, had climbed the narrow stairs to her tiny bedroom (furnished with nothing but a bed), and had found pretty Ranee dressed in a simple, half-transparent *sari*, and beaming with delight at our visit. She is the only woman in this Brahman house,—a house as poor as it is proud,—and spends her life in cooking and doing what small housework is wanted in the narrow quarters she, her husband, and her husband's two brothers occupy. The father-in-law lives elsewhere usually, but is very fond of Ranee, and had actually told Miss Spence one day that he would allow her to visit the mission house some time; but the promise was a dead letter, excuses being promptly made whenever fulfillment was proposed.

To-day, however, we pressed the husband—a slight, weak-looking creature, but devoted to his wife, whom he calls Ranee (queen) in compliment—to carry out the promise, and by dint of long persuasion had succeeded.

“She will not see a man?” he queried anxiously.

“No, no; there is no man at the zenana house.”

“She must not be seen from the street!”

“You shall come with her, Kashi! You shall see her safely shut up in the carriage, and close all the windows yourself.”

“Well,” he conceded at last, after a long hesitation and discussion, “come back in fifteen minutes, and we will be prepared.”

Fifty minutes or more had passed on other visits, and now we came back to the narrow alley, in through the short passage to the hot little backyard with its ruinous mud walls, through a breach in which a bit of the next-door yard is visible.

“Ranee!”

A sound of shuffling upstairs. No one answers.

“Ranee!”

A pause.

Presently the husband appears on the small balcony. “I am putting on my clothes,” he remarks.

“We have waited more than fifteen minutes, Kashi!”

“Ah, Miss Sahiba, we possess no clocks.”

Ranee's brilliant face looks smilingly over the light railing. They have both bathed and oiled themselves, and rearranged their hair with special attention. She is dressed in two delicate muslin *saris*, one over the other, each gayer than the one beneath, and daintily bordered with black. Over all she wears a soft pink *chaddah*.

After some more delay the husband comes downstairs. “I have put on my best clothes,” he remarks affably.

It is easy to smile approval, and rather difficult not to laugh at the odd figure he presents, with his naked brown feet and legs surmounted by the usual bunch of white stuff—the *dhoti*—worn by the Hindu gentleman, plus a sky-blue shirt and European waistcoat, whose striped cloth front and cotton back are surmounted by yards of fine white muslin loosely twisted like a lady's scarf about his neck.

The anxious face of the young Brahman appears above the whole. “You are sure, Miss Sahiba, that she will not see a man?”

Not till we are seated in the *palki-gari* with every shutter closed, his younger brother inside with us and Ranee, and he himself upon the box, is Kashi satisfied—if then. The jolting roads jar the carriage shutters an inch or so apart as we drive, and Ranee glances shyly out, but the brother, a lad of twelve or fourteen, hastily shuts them up. Her momentary vision of the great world is over.

How that graceful Indian woman, in her jewelry and muslins, her lips dyed scarlet with the betel she was chewing, her brilliant, dark eyes flashing with delight, enjoyed that dull drive in the hot darkness of the *palki-gari*, and the few minutes allowed her in the mission house!

The ladies dared not offer afternoon tea. To eat with us would have broken her caste; to suggest such a thing would have been a *faux pas*. The husband was on tenterhooks lest some man should appear, and in about five minutes hurried her away back into the covered trap, and across town to the little sideway, where she lives within four walls, cooking every morning in her tiny kitchen, waiting on her men folk, cleaning up the little house, looking forward daily to the missionary girl's visits, trying hard to learn to read, and praying for a son.

“I pray to all the gods, and now since you have come I pray to Jesus also,” she would say.

“But the gods cannot hear you. You should pray to Jesus only.”

Ranee looks up with her soft, wistful eyes—the message is so new.

.

An elephant, almost life-size, was painted on the lower wall of the last house we went to,—a large, commodious rambling place, with half a dozen men lounging in one of the courtyards in the midday *siesta*, and apparently no women anywhere. On a sort of lower roof, open to the hot sky, we found at last the two girls we had come to see,—young, gentle-mannered creatures who could not speak a word of English, and had not been visited much yet. We sat down on the baked-mud ruins of some old cooking places; Miss Spence brought out a primer, and the two girls pressed close to us with solemn, interested faces. Soon they were patiently attempting to spell out syllables and understand the pictures and meaning of the page—lost in a painful struggle with the mysteries of print.

The younger, a shrewd, thin child of perhaps thirteen, not married yet, strange to say, was the sharper of the two. Her companion, a placid-looking young wife, gazed with hopeless eyes upon the primer, and seemed to take in little of what was said of Christ, though she evidently liked to have us there. Puzzling out the letters, her brown finger on the page, her dark young head bent earnestly over the task, she sat in front of me, her knees pressing unconsciously against mine, her little sister-in-law, equally intent beside her, making a table of my lap. We could not stay long with them; the glaring heat of the afternoon sun warned us that time was passing.

It was so hard to go—so hard to look at those young faces, with their questioning, sad eyes, seeing them thus for the first and only time, unable to express to them the blessed truth of which one's heart was full, never to see them again until the great Day!

“I have hardly ever visited these girls,” said Miss Spence, in explanation of their evident ignorance and anxiety to learn. “There are so many houses! We cannot visit any of our zenanas oftener than once a week, and we cannot undertake to visit all the homes to which we are invited.”

We rose to leave. The two girls watched us, looking sad and puzzled.

“Come back soon,” said the little one.

Soon! Shall we ever go back?

We said good-by and left them there in the women's quarters, finding our way downstairs through the rambling Hindu house till we came to the painted elephant at the entrance.

I looked back. They were standing, silhouetted against the hot Indian sky, wistfully gazing over the parapet of the roof into the inner courtyard across which we had passed. I shall never forget those faces—the dumb pleading of the eyes that followed us, the pathos of their ignorance, and of their willingness to learn. Within those four walls we left them waiting, waiting for Christ—for you.—*From “Regions Beyond.”*

HELPS FOR LEADERS.

A WORD FOR TREASURERS.

BY SARAH LOUISE DAY.

WHEN you were asked to be treasurer of your auxiliary, you hesitated, for it seemed to you to mean a good deal of work with very little apparent reward, except the satisfaction of

“finding amplest recompense
For life’s ungarlanded expense
In work done squarely and unwasted days.”

It is true that a treasurer is too often an unpleasant reminder of forgotten dues, or of needed contributions which a little more self-denial would easily make possible, but let us look at the other side of the question and see what she may do for the cause for which her society is working. More depends on her faithfulness than she often realizes, for the treasurer who does not attend the meetings, who is ignorant of the needs of the work, and who mixes up her accounts, will soon bring disaster on the most flourishing society. Next to the president there is no one who has a wider opportunity to advance the work of the society than the treasurer.

The work of the treasurer seems to divide itself into three distinct parts.

I. *The Collection of the Money.*—The ways of raising money vary in different societies, but in almost every one there are annual fees supplemented by larger or smaller gifts of money. It is usually the treasurer’s duty to send notices to the members when these fees are due. Much will be gained if these notices are not made as brief as possible, and if they are in the form of an appeal rather than a demand for money. It will also help if the needs of the work can be brought out at the same time. She will acknowledge promptly the receipt of all money with a note of thanks, remembering that contributions which do not seem large often represent much self-denial. She will be reminded of one or another who has not been interested in foreign missions, and a tactful note, telling of the work of the Woman’s Board and how it can be helped, will be the means of bringing many a dollar into the treasury and this blessed interest into many lives. She will not forget to ask God’s blessing on every effort to enlarge the work of her society.

II. *The Care of the Money.*—No matter how careless any one has been in keeping her own accounts, where she has to do with the Lord’s money she will be strictly accurate in every detail. Each receipt and each payment will be entered at once in the treasurer’s book, as it is dangerous to rely upon one’s memory even for a single night, and she will always take a receipt for every bill which she pays. Of course this money will be kept entirely separate

from any other which the treasurer may have, and she will never borrow from it for any purpose whatever. She will verify her figures often, lest her arithmetic be at fault, and if the cash she has on hand does not agree with the balance the book shows, she will not rest until the error has been found.

III. *The Payment of the Money.*—Where the auxiliary is one of a number which have formed themselves into a Branch of the Woman's Board, the money should be sent to the Branch treasurer and not to the headquarters at Boston. The Branch treasurer will appreciate it if payments are made to her as often as once in three months, no matter how small the sum, and if the contents of mite boxes and Lenten envelopes are changed into one or two bills before the money is sent. Checks or money orders are safer than bills if the money has to be sent by mail.

The auxiliary has one or more objects to which the money it raises goes, and all are happy in having a share in the work of some valued missionary, either through her salary, or in the support of one of the schools she has established, or in the salary of one of the Bible Women who are helping her in her work. When the treasurer sends in the money from her society, she should state clearly for what purpose it is to be used, and if there is more than is needed for the pledged work already assumed, she should consult the secretary having the pledged work of the branch in charge as to the best use to which the rest can be put. The intelligent treasurer will have always in mind the important claim of the general fund from which the Board must draw to meet every unforeseen necessity and all demands for work not covered by the pledges of the branches, and will plan to send something each year for this purpose, knowing that in such a fund is an indispensable resource of the Board. Where the auxiliary wishes to make a life member and has the requisite amount—\$25—on hand, the name should be sent when the money is paid.

Now, what has all this work brought to you? Unconsciously to yourself it has developed habits of carefulness and accuracy, for you remember the curse that comes to him "that doeth the work of the Lord negligently." You have acquired a fund of information not only about the pledged work of your society, but about that of the whole Board, and this has led to a knowledge of the foreign missionary work of other denominations. You could not rest until you knew more about the whole great movement, and could answer intelligently the questions which were asked. Your sympathies have broadened and your interest increased, so that you are constantly studying how you may help this work, and how you may bring this great soul-reviving interest into other lives. You have gained self-reliance, too, and though you insisted that you never could speak in

meeting, when you give your monthly report you find it easy to add some interesting bit of information about the work, or to tell of some crying need in one of our fields. What was at first a mere matter of dollars and cents, of addition and subtraction, has brought such wondrous grace into your life that more and more you rejoice that you may give of your time and strength to serve this great cause, and to hasten the time when the silver and the gold which are His shall have done their appointed work, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. With deep gratitude we report another substantial gain in receipts, there being received in the month ending June 18th, a gain of \$1,458.97 in contributions. Besides this we most gratefully chronicle another delightful gift of \$3,500 from a good friend of the Board in the Eastern Connecticut Branch who claims the privilege of giving the entire amount needed for the new building in Adabazar. For the eight months of the year we can report a gain of \$858 in the general contributions, besides \$6,500 received through the generous gifts of two friends. Let the good work go on, so that we may go to our annual meeting in Syracuse with rejoicing.

A NEW ENTERPRISE. It is not often that we have the satisfaction of seeing a work of such magnitude as the proposed enlargement of the Girls' School in Adabazar, Turkey, accomplished after being inaugurated but a few short weeks. Thanks to the generosity of one giver, we are now able to announce the completion of that work and to turn a listening ear in a direction from which a loud call has sounded many times of late. Of Dr. Julia Bissell, of Ahmednagar, India, may be said as of her Master when he walked in Galilee, that to her they bring all sick people that are taken with divers diseases and torments. As far as may be "she heals them," but in homes where care and nursing are unknown, and dieting and the proper use of medicines cannot be secured, what aids to a cure can a doctor have? With surgical operations all to be performed with the patient on a low cot bed, beside which the operator must kneel to do her work, and no wards in which to give disease its proper treatment, we are requiring superhuman tasks of our little

doctor and the new assistant we are just sending out to her. In spite of these things Dr. Bissell bravely wrote in 1897, "Please do not think I am pleading for the hospital for the convenience it would be in my work. That is a very small matter. It is these poor women and their little children who come to me every day who need it. It is the girls of the Girls' School. It is the sick women and children who come in from the villages, ten, twenty, and thirty miles away, who need a place to stay in, and a bed to lie on, and a nurse to care for them." And so we ask that all the power of prayer and love and effort heretofore applied by givers, old and young, to the special need in Adabazar be now sent, with a steadily increasing volume, to Ahmednagar, to the end that \$10,000 may soon be raised, and the long-dreamed-of hospital may be an accomplished fact. "I was sick and ye visited me. Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

MR. GLADSTONE AND HIS MIS- Mr. Stead, in his *Review of Reviews*, says
SIONARY GRANDDAUGHTER. that what cheered Mr. Gladstone most of all during his last trying months was the report that his granddaughter, a bright, spirituelle young maiden of twenty, had decided to dedicate herself to the work of a Christian missionary to the heathen who sit in darkness. The dying statesman thrilled with the thought that his granddaughter had chosen the better part. To his illumined eye nothing in this world was worth talking of or living for save the great commission to preach Christ and him crucified, as the living witness of the love of God for man. There is nothing better than that, nothing to be compared to that. Again and again would he revert to it, but always with complacent, triumphant joy.

DEALING It is painful to observe how the Chinese people are ignored
WITH CHINA. in the political changes now affecting their country. The rulers of the West speak of the "open door" of markets, of ports and forts, of districts of influence, but the living men and women—four hundred millions of them—are treated as a negligible quantity. This selfish, materialistic way of dealing with countries is too common among statesmen in all ages; but a change will come in the case of China, for its people are too numerous, too powerful, too intelligent to be dealt with as slaves. The West will have to deal with them as men sooner or later. The presence and diffusion of the gospel in the land is in itself a guarantee that the human element will, in time, be considered more precious than commerce; and commerce will not be thereby injured, but improved.—*John Thomson.*

THE FACES OF CHRISTIAN JAPANESE WOMEN. I have been asked, "What's the most beautiful thing you have seen in Japan?" The grandest vision is the scenery; but the prettiest thing to be seen is a Japanese lady riding in a jinrikisha, and shaded by a paper umbrella. The whole effect of such a picture is bewitchingly artistic. But if I were asked what is the most impressive thing I have seen, I should reply without hesitation, it is the faces of the Christian women of Japan, especially those who have been trained in Christian schools. There is an expression in their faces revealing a character and a purpose in life which one misses so much in the majority of faces; and one can tell with a fair degree of certainty from the face alone what Christianity has done for women through its schools, placing its seal of nobility on what is otherwise but a Vanity Fair.—*Rev. F. S. Scudder.*

CHINESE ECONOMY. The Chinese are said by force of circumstances to be great economists. As an instance, we have read recently of a case where a wedding and a funeral were happily combined. The unexpected death of the bridegroom's mother "suggested to her bereaved husband the plan of combining the son's wedding with the mother's funeral—a wedding with a funeral attachment. The principal reason for this somewhat unique entertainment was to save money by making one feast, one set of musicians, and one general uproar do for the two occasions. . . . On entering the court the first object that greeted our eyes was the mother's coffin—a huge, black affair with emblematic devices painted on it. The eldest son and his wife, dressed in mourning, sat each side of the coffin as a guard of honor, and in front of it was a table with a feast spread for the departed spirit. The bridegroom, also clad in deep mourning, came forward to receive the bride, and the festivities—or should I say the obsequies—were fairly under way.

EXTRACTS FROM RECENT LETTERS.

Miss Fensham writes from the American College for Girls at Constantinople, under date of April 7th:—

How shall I tell you all that has happened this year. You know how for several years, in fact ever since the college was established, we have felt that this work of ours could never be a permanency in this land unless the college had an endowment. And so the movement for raising an endowment has begun; and where do you think it began? With our own alumnæ,—a body of young women, capable, gifted, and devoted. They first conceived the idea of giving a concert in town and

donating the proceeds to the fund,—in fact, heading the fund with their contribution. The proceeds were \$650. Mr. Dickinson, our Consul General, was so impressed with the fact that an American College for women in the East could have so progressive an alumnae association that he immediately subscribed \$1,000 with conditions, and engaged himself to help the whole enterprise through.

There are many touching incidents connected with the gifts which have been made here. M. K. is a graduate of the school away back in its earlier days; she is an Armenian, and has always been very poor. For years she was, or seemed to be, a confirmed invalid,—at times her life being despaired of; latterly she has been in better health, and is now matron of an orphanage for Armenian children surviving the great massacre. She has a salary of \$90 a year, and was one of the first to respond to the appeal. We call her widow's mite (\$5) a rich gift. There are many others also as touching.

Now as for the college as it is this year. There is Miss Hosanna Sarkissian, who takes her degree in the summer, and starts immediately for Oorfa to be the right hand of Miss Shattuck. Another member of the senior class comes back to us, I think, as assistant in the Armenian department. A third will take a year's rest, and then begin the study of medicine. The fourth, an English girl, will continue her study of music. Then we have a junior, a Bulgarian girl, who is looking hopefully to the study of medicine in France, if by any means she can secure the money for her education. Our beautiful Turkish girl, with the finest mind and deepest thought of any girl we have ever had, comes next. She has already had two decorations from the Sultan for her literary work. She has an Indian rather than a Turkish cast of thought, and reminds one of the mystics of the far East. She is deeply religious, and has such a beautiful character. We have recovered our numbers, and have had a very prosperous year. Our Christian Association has continued its work with all its branches,—missionary, benevolent, and religious.

My work in Bible study has been deeply interesting to me. I have begun the study of Hebrew, and am enjoying it exceedingly.

Miss Mary L. Daniels, writing from Harpoot under date of May 10th, says:—

Miss Huntington and I had a pleasant little trip to Hulakegh during the Easter vacation. About two hundred women and girls gathered to hear the Word. I had not seen them for four years. As I talked with them I felt that the sorrows of the past few years had hardened them. How my heart went out to them and how I longed to help them. It seemed as if they

had heard of Christ and his love for years,—that they had a name to live, but that the real union with Christ was not known. Most of the Protestants know how to read, and when I asked them, “Do you read your Bible daily?” the answer is always, “Yes.” But when I said, “Where did you read to-day?” they would say, “O, to-day I was too tired to read.” Do pray that the Spirit may touch their hearts and do a great work among them.

After this meeting we started for Bishmeshen, which is almost forty minutes distant. One of the principal brethren went over with us. As we rode across the fields we had an opportunity to talk about wine-drinking and the ordination of the preacher. As we neared the village we saw the walls of the ruined houses. At the time of the “Event” ninety houses in one of the villages was burned. As we saw the women in the street we invited them to the women’s meeting. . . . Several women came to us. Two women had children in their arms who were recovering from small-pox. One woman was hard and bitter. She thought that her lot in life was hard. Her husband beats her, she has many children, she works in the field all day. She said to me: “Your lot is an easy one. All you have to do is to teach embroidery.” I did want her to realize Christ’s love, and I think that he touched her heart, for she grew quiet after a while. What have these women to look forward to? Years of toil, little or no love, death,—and what then? Pray for them and for us who have the opportunity to tell them of Christ’s rest, love, and peace.

FROM MRS. W. M. STOVER.

“We laugh and the world laughs with us;
We weep, and we weep alone.”

“Bear ye one another’s burdens, and thus fulfill the law of Christ.”

The law of love and sympathy, the law of the “inasmuch.” Every life has its Gethsemane, and well for us if that One who struggled alone in agony shall be by our side. The principle of Homœopathy is that “like cures like,” and that is a principle which can be applied to the healing and soothing influence of sympathetic burden sharing. What a terrible thing it would be for us if all the characters portrayed in the Book of example were of perfect men and women. But, praise to His name, he knew what we needed when he saved to the world the histories of Abraham who lied, of Jacob who deceived, and of David who fell and rose again; of Thomas the doubter and Peter who denied him, and Saul the scoffing persecutor. So we, as they, can rise and hope in the strength of Him who “was in all

points tempted, but without sin." The thought comes to me often, "What if I had never been tempted, known nothing of the peace of forgiveness, or had never borne a burden, or learned on whose arm to lean?" How could I comfort or give counsel to those who come to me with stories of struggles? Having known that "He is faithful who promised," I can lead them on to trust his mercy and his love.

They are sad stories, all of them; one a wife and mother, whose face shows the burden she bears. Her husband was once a Christian, but on the death of his father he became a big man among his chiefs, and it is hard to uphold the dignity of his position and at the same time follow the meek and lowly Jesus. Little by little the standard is lowered, till arrangements are made to bring home a new wife. The present wife comes to me with sorrow and tears as she pours out her story. When she tries to dissuade him from his purpose, he tells her it is because she is jealous. "But," says she, "it is not because I am jealous, though I know there can be no love or peace where two wives dwell, but it is because of the sin. I love the words of God, and I want to teach my children to, and I am afraid, for now we know the right, and this is wrong. Then, too, my husband is one of the older men, and if he does this thing think of his example to the younger men." And so I tried to comfort her, and together we cried to God for help, to keep her strong and to have mercy on her husband.

And then there comes another one. Poor child! my heart aches for her. Young and giddy when her husband died, she lived on for a few years alone; but it is such a disgrace for a woman not to be married, and she yielded her will to the will of an evil fellow. She goes on from sin to sin, till at last she is convicted and tries to flee from her evil life, but the stigma is upon her and she reaps the results of folly. Of her own accord she comes to me, and at my feet with many tears pours out her story. She tells me things strange to my ears, things which you, my sisters, scarcely dream of, and oh, my heart aches for her as she reiterates over and over again, "Truly Ondona I did not want to do it, I did not mean to do it, truly I did not; but oh, my strength was so small!" I did not spare her in the least, but tried to help her see the guilt of it and all its consequences. Almost in agony she cried, "I do love God's word and I want to live it, but what can I do, what can I do?" And my own heart cried out for her, and together we carried it to Him who forgave the fallen Mary. Oh, my sisters, in your sheltered homes you cannot know what these things mean. And we who live among them can only look on with pity, the while we comfort, encourage, and warn, and with all praying for strength and mercy. But this one thing would I learn: to laugh or weep as God would have me.

FROM MISS AGNES M. LORD, ERZROOM, TURKEY.

These last two weeks we have been unusually busy inspecting the orphans and making the needed garments. The Wellesley ladies sent a box of things, just what we needed. There were thirty-seven stout, neat, pretty gingham dresses, besides a number of nice warm undershirts. We have given these out, and besides have been making twenty-four of calico. That provides all with a dress for Sunday. We have also to make a number of school dresses and seventy-two aprons. The older girls do the sewing. When they are all clothed clean and sweet it will be a rest to tired hearts. We are expecting about twenty more orphans soon, half boys and half girls.

I must not forget to tell you that our American consul arrived two weeks ago, and that our Stars and Stripes were unfurled at last, after waiting four years. Miss Bushnell had the honor of raising the flag. How good it looks, as we see it floating on Sundays from the consulate, you can imagine.

We had been hoping on our summer vacation to go out to the villages—the plain is covered with them—on Saturdays, get a little acquainted, and afterwards hold meetings. We made a little trial trip one day in Easter vacation, drove out a little way on the plain to look about, and were laying plans to go the next morning to a village from which one of our orphans comes, only two hours off. But on our way home our old horse backed us over a ten-foot deep ditch, and down we all went, Mrs. Stapleton, Miss Bushnell, one of our brethren who was driving, horse and cart, all in a heap. None of us were seriously hurt, except that Mrs. Stapleton's foot was very badly sprained, and she has not the use of it yet. We came home a very sorry company, in blood and dirt. Now we are waiting to sell this old Black Beauty and get one more serviceable.

Mrs. Stapleton has given two rooms in their house for a hospital for our sick girls. One is there now with the measles. It is a great relief for us here at the school to have our girls away from the school and under such care when they are ill. We have also hired a small building close to our school, where we have put the two kindergarten rooms, and expect to use it for dormitory rooms for the orphans. It has a little garden back, in which are some rose and currant bushes, and around which is a wall twenty feet high. Just back of it is the Persian consulate, and they hang up old pieces of matting, etc., to shield their women from our gaze, and the women come and peep through the holes to watch the children at their games. And the tall green poplars in their fresh green robes look over the walls too, but they allow us to return their glances.

Our Work at Home.

THE BIBLE LESSON.

BY MRS. S. B. CAPRON.

THE Blessed Constraint.—Deuteronomy vii. 6–8, xxxiii. 3.

Dr. Kirk once said to a burdened soul, “You do not believe that God loves you.” “I do not see how He can,” was the plaintive reply. This is the record of many a child of God, and in these words we have the Lord’s own word to each one of us: “The Lord did not set his love upon you because ye were more in number than any people, for ye were the fewest of all people, but because the Lord loved you.” Over and over in this book the Lord sets forth his choice of us, and silences us in our drawing back from a free and full acceptance of the blessed reality by telling us that this love is not for anything seen in us. He goes on to say, “and he will love thee, and bless thee, and multiply thee.”

If we could keep in mind continually the great and restful foundation fact of the new life in Christ Jesus, and that we are regarded and loved for that even as he was loved of the Father, there would be a joyous freedom in our daily lives. In this would be the blessed constraint which would lead to discerning the will of God concerning us and all our plans. Nothing so expands and sweetens the spirit as knowing the presence of a new life, and that this life is transforming us until, in some measure, we repeat our Lord’s own life as he would live it were he in our place. We say, Because I am thus loved, and because I have now a sight of my risen Lord, he shall have all he wants of my time and my service, and obedience to every whisper of his will naturally follows. The constraint to keep the hidden life gaining in strength is the fulfilling of the promise, “I will bless thee and multiply thee.”

Then, again, when we are most simply and freely finding our Lord Jesus responding to our faith, comes the constraint to manifest our love to others whom he loves. “Yea, he loved the people. All thy saints are in thy hand. They sat down at thy feet. Every one shall receive of thy words.” We desire to know how He reveals himself to others. We wish to know what they have been taught while sitting at His feet. We treasure the Holy Spirit, given unfolding of God’s Word to those who have gone beyond us in searching for treasures of divine knowledge. The more of Christ life there is in us the more readily do we discern it in others. The constraint to share their burdens, to relieve their wants, and to tenderly regard their reputation, comes from the conscious presence of the unseen Listener. In return, He

clothes the spirit with his own gracious power, and moves steadily on toward the beautiful ideal of a life still on the earth, hidden with Christ in God.

THE INTERNATIONAL MISSIONARY UNION.

BY MRS. C. P. W. MERRITT.

THE sixteenth annual meeting of the International Missionary Union was held in Clifton Springs, N. Y., opening on June 14th and continuing one week. A large number of returned missionaries, Christian workers, and friends of missionaries assembled. The week of convention has been profitable to all. There has been much enthusiasm. It has been indeed thrilling to meet the workers just from the field, and to hear of the increased interest, and of the ingathering of souls.

The encouraging reports from India, Africa, China, Japan, and the isles of the sea have been inspiring. Throughout the series of meetings there have been no controversies, simply testimonies of God's care and power; only reports of work done, and Christian greeting; Christian courtesy prevailed. No one person made himself or herself too pronounced, but all worked together for the good of all. Cool, refreshing showers tempered the heat, and breezes swept through the Sanitarium Park; consequently all the popular meetings were crowded. The most precious meeting for the missionaries themselves was the devotional hour each morning. At this time hearts entered into a sanctuary, and humbly bowing at the mercy seat received a benediction for the day. All branches of missionary enterprise were heard from and discussed; methods of work, mistakes, and successes fully talked over. The matter of self-support came often to the front in reports, and one of the most encouraging items of missionary intelligence has been the increase of self-supporting churches.

The topic "Christian Literature" was the inspiration of an evening, when we learned something of the power of Christian tracts and godly books, to say nothing of the result of Bible distribution. It was brought forcibly before us that our missionaries have not only told the story of Jesus and his love, but have given the Bible itself to thousands of people in their own tongue. We heard of educational work, of well-established schools, also well-cared-for evangelistic work, of pioneer work in Africa and Korea.

One afternoon of the convention was devoted to woman's work, and was led and addressed by women only. Medical, evangelistic, educational, and literary work was discussed. Nine veteran workers were presented, and represented two hundred and twenty-three years of service.

Dr. Swain, of India, the first lady physician to go out as a medical mis-

sionary, was presented, and gave a most interesting account of some of her work. A trained nurse told of some of the comfort she had been able to take into Eastern homes. Some told of home life; others of schools for the young; but all combined to awaken a deep interest in *Woman's Work for Woman*. Among the topics discussed during the convention were: "The Adaptation of Christianity to all Men and Conditions; and Instances among Native Christians of Integrity and Devotion to Principle."

One evening was devoted to the political world and missions. One session was devoted to medical work, with papers and addresses. Saturday afternoon was given to entertaining and instructing the children. It was a bright day, made brighter by the lovely faces of many children, some of whom had come miles to attend this meeting. Addresses were made, and curios were shown.

Saturday evening, after an informal reception by the President, Dr. Gracey,—who presented every one to Dr. and Mrs. Foster,—and the ordeal of being photographed in one large group, Dr. Edgerton Young occupied an hour telling of his life among the Indians of the Northwest, which was followed by a stereopticon exhibition, showing views of the Northwest, India, Siam, Burma, and Japan. Sabbath morning Bishop Penick, formerly of Africa, preached a strong, helpful sermon on "The Science of Missions," from the text, "As my Father hath sent me now, so I send you." A large, entertaining Y. M. C. A. meeting was held Sunday afternoon, in the evening Bishop C. D. Foss gave an address on the "Condition of the Work in India."

The interest of the week reached its climax on Tuesday evening, the farewell meeting, which closed the convention. Rev. T. L. Gulick presided, and thirty-four missionaries were on the platform, and bade good-by, expecting to return soon to their fields of labor. Rev. Dr. G. W. Wood made the address to the outgoing missionaries, and very touching and beautiful it was. He emphasized "the power of God's Word." Thus closed a very helpful series of meetings, a time of great encouragement for the workers, and a season of blessing for the consecrated giver. The intelligence of much work accomplished, many souls saved, has cheered the hearts of all who listened.

CLIFTON SPRINGS, N. Y., June 26, 1899.

THE AWAKENING OF INDIA. My own impression is that a great movement in the direction of Christianity is close at hand. In our own missions I hear encouraging signs in many directions. At one point two brethren report five hundred applicants for baptism, all now receiving instruction. At another point, a thousand miles away, over a thousand have

been baptized the past year. This was in a district where there was no famine. A missionary writes from another distant point that he believes that if a vigorous effort were made in his district four hundred thousand converts could be gathered in during the next ten years. For my own part I wish to say deliberately that if in our own mission we had the means to provide proper teaching for those baptized, a million converts could be won before the close of the first decade of the next century. In other words, I wish to say that such possibilities as God is setting before his people in India at the present day have never before been witnessed in Christian history.—*Bishop Thoburn.*

OUR BOOK TABLE.

Christian Missions and Social Progress. A Sociological Study of Foreign Missions. By Rev. James S. Dennis, D.D. Published by Fleming H. Revell Co., 3 vols. Each \$2.50.

The first volume of this stately encyclopedia of missions was published in the spring of 1897, and is already in its fourth edition. The second volume, which is noticed in this review, has just appeared, and the concluding third volume is promised early in 1900. Dr. Charles Cuthbert Hall calls it "an epoch-making book," and says it is "one of the richest contributions ever made to the literature of Christian Missions."

The American Journal of Sociology, looking at the work from a purely scientific standpoint, speaks of it as "a monument of patient labor. The form of the argument will be very helpful in directing attention to the actual services which pure and rational religious effort renders to mankind. The present life is rarely treated as having a value of its own." Even such a notably *nil admirari* critic as the *New York Evening Post* acknowledges that "the fairness and thoroughness of the author, together with his ability and originality of treatment, will win for his book attention from many who have only vague or hostile notions about a work that increasingly claims the attention of the nations which are in the forefront of civilization." It is worth something to have such high praise from scientific and secular quarters where anything regarding missions is usually passed by with lofty scorn. The religious press and all specialists in mission work speak of this splendid service Dr. Dennis has rendered the cause of foreign missions with enthusiastic gratitude. Dr. Dennis is called by another literary journal as the "Herbert Spencer of Missions," so scientific is he in classifying and emphasizing the meaning and trend of strategic facts. Dr. Dennis's personal experience in his connection with the American Presbyterian Mission at

Beirut, Syria, gave him a most important preparation for this monumental work. Professor Martin rejoices that Dr. Dennis "is a missionary first and a sociologist afterwards," and that he recognizes that "the primary ends to be sought in missions are the spiritual ends, and that the primary sphere of their operation is the individual heart and life." While this work is absolutely indispensable to the specialist on missions as a reference book, it is by no means a mere collection of facts, but every phase of the subject under consideration is treated with such intelligence, sympathy, and literary finish that one reads page after page with absorbing interest.

The arrangement of the book is beyond all praise. While the appendix and indices are reserved for the final volume, the general table of contents is given with such detail that one can readily find what is desired. A synopsis precedes each lecture, and a full bibliography follows each lecture of the literature and authorities cited. Sub-titles inserted at the side of paragraphs in larger type catch the eye, and greatly assist the reader. There are eighty full-page illustrations, many of them reproductions of original photographs.

Such a picture as the one facing page 12, and representing a group of delegates of native Christians belonging to the United Presbyterian Church of Scotland, who attended the Jubilee in Edinburgh, in 1897, is a more eloquent plea for the transforming power of the gospel of Christ than any words could give. A Hindu, Jamaican, Chinaman, and Africans show in their eager, intelligent faces, beaming with the love of Christ, what the native ministry will ultimately accomplish.

A group of Japanese Christians who have kept the faith, belonging to the Southern Methodist Church in Kobe, remind me of a similar group whom I met at Miss Barrows's in the autumn of 1895. Such serene and self-respecting faces could only belong to those who love our Lord Jesus Christ in sincerity.

In Lecture VI., passages relating to family life and the elevation of woman, will have special interest to those of us who advocate "an aggressive movement in behalf of the daughters of sorrow in other lands."

G. H. C.

SIDE LIGHTS FROM PERIODICALS.

It was interesting to meet a lady at the semi-annual meeting of the Woman's Board who had come to know and love our work because she had once been asked to write a paper upon the Caroline Islands. Her chief interest in the day's programme was to hear Mrs. Price speak upon this, her favorite subject. Perhaps she and others interested will be glad to read the excellent article in the *Independent*, of June 29th, entitled, "In the

South Pacific," from the pen of Mr. Price, missionary of the American Board, lately returned on furlough.

In the *Bibliotheca Sacra*, July, Henry Wm. Rankin writes upon "The Hour of China and the United States."

Several thrilling "Chinese Sketches" appear in the *Atlantic Monthly*, July, by Elizabeth Washburn.

It may be of interest to some to learn of curious processes of justice in China, as described in "Chinese Censors," *Green Bag*, June.

Contemporary Review, June, "Religion in India," by A. M. Fairbairn, D.D., who, the past winter, delivered a course of lectures in India. In the same, "Christianity in the Soudan," by L. M. Butcher.

Our veteran missionary, Dr. Cyrus Hamlin, LL.D., is included among various writers upon education in the *July Arena*, giving us from his ripe experience "American Education in the Ottoman Empire."

M L D.

ANNUAL MEETING.

THE Thirty-second Annual Meeting of the Woman's Board of Missions will be held in Plymouth Congregational Church, Syracuse, N. Y., on Wednesday and Thursday, Nov. 1 and 2, 1899. All ladies interested are cordially invited to be present. A meeting specially for delegates will be held in the same church on Tuesday, October 31st.

The ladies of Syracuse will be happy to entertain all regularly accredited Branch delegates and missionaries during the meeting. All such desiring entertainment are requested to send their names before October 1st to Mrs. J. F. Draime, 400 University Avenue, Syracuse, N. Y., Chairman of the Committee on Hospitality. For delegates and others who may desire to secure board, suitable places at reasonable rates will be recommended on application to the above address. It is earnestly requested that if any ladies who send their names decide not to attend the meeting the committee be promptly notified.

TOPICS FOR AUXILIARY MEETINGS.

August.—Hindrances to Progress in Missions. See LIFE AND LIGHT for July.

September.—Objects of Worship in Heathen Lands.

October.—Medical Work of the Board.

November.—Thank-offering Meetings.

December.—Conditions in the Heathen World in 1800.

1900.

January.—Triumphs of Christianity in One Hundred Years.*February.*—Old and New Japan.*March.*—The Awakening of China.*April.*—What a Century has Wrought for Woman in India.*May.*—Mission Work Through Christian Literature.*June.*—A Century in the Turkish Empire.*July.*—Educational Work of the Woman's Board in Central and Eastern Turkey Missions.*August.*—Evangelistic Work of the Woman's Board in Central and Eastern Turkey Missions.*September.*—The Transformation of the Sandwich Islands.*October.*—From Darkness to Dawn in Africa.*November.*—Thank-offering Meetings. Subject, The Century's Appeal to Christian Women.

OBJECTS FOR WORSHIP IN HEATHEN LANDS.

TOPIC FOR SEPTEMBER.

SEE suggestions and references in the July number.

WOMAN'S BOARD OF MISSIONS.

Receipts from May 18, 1899, to June 18, 1899.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Maine Branch.—Mrs. C. C. Chapman, Treas. Albany, 25 cts.; Auburn, Y. L. M. B., 30, Sixth St. Jr. C. E. Soc., 3.02; Bangor, Aux., 103.77; Belfast, Aux., 30; Bethel, 8; Biddeford, Second Cong. Ch., Aux., Mrs. J. G. Garland, 20; Boothbay Harbor, 44; Brunswick, 69.50; Calais, 31.50; Castine, 13; Centre Lovell, 1; East Machias, 22; East Baldwin, 5; Fort Fairfield, 2.28; Foxcroft and Dover, 18.66; Fryeburg, 5; Gray, 4; Greenville, 11; Hampden, Aux., 65, Extra-Cent-a-Day Band, 15; Hallowell, 25; Harrison, S. S., 1.30; Harpswell, 10; Houlton, 3.67; Kennebunk, Union Ch., Jr. C. E. Soc., 4.40; Lewiston, Aux., 40; Madison, Aux., 3; Oxford, 1; Portland, High St. Ch., Aux., 1, Covenant Daughters, 4.32, Light Beavers, 75, Second Parish Ch., 18, Aux., 17.97, Y. L. Guild, 25, Aids, 28, State St. Ch., Aux., 11.78, Gleaners, 39.04, Williston Ch., Aux., 11, Covenant Daughters, 12.65, Jr. C. E. Soc., 6; Woodford, Cong. Ch., Aux., 52.25, Cradle Roll, 75 cts., S. S., 2; Phippsburg, Ladies, 16.50; Rockland, Aux., 40, Golden Sands M. B., 6.93; Saco, Aux., 10; Scarborough, Aux., 15, Silver Cross Circle King's Daughters, 5; Searsport, First Cong. Ch., Aux., 20; Skowhegan, Aux., 19.25; South Berwick, Aux., 32.10, South Freeport, 46.50; South Paris, 11.94; South West Harbor, C. E. Soc., 1.55;

Thomaston, 10, Union, 8; Waterville, Aux., 11; Wells, Second Cong. Ch., S. S., 5, Aux., 23; West Falmouth, 14.25; Woolwich, 2, 1,193 13

Total, 1,193 13

LEGACY.*Bath.*—Legacy Miss Mary D. Moody, 25 00**NEW HAMPSHIRE.**

Bedford.—A friend, 10 00
Laconia.—A friend, 5 00

New Hampshire Branch.—Mrs. Allen L. French, Treas. Bennington, C. E. Soc., 5; Breitwood, Aux., 2; Concord, No. Ch., Y. L. Miss. Soc., 15; Charlestown, "In His Name," 1.99; Croydon, "In His Name," 1.60; Greenland, Aux., 30, C. E. Soc., 6; Hinsdale, Aux., 5.38; Jaffrey, East, Aux., with prev. contri. const. L. M. Mrs. Dorcas C. Lacy, 23; Langdon, Three Sisters, 2; Hancock, Cong. Ch., Jr. C. E. Soc., 4; Lancaster, C. E. Soc., 10; Littleton, Mountain Gleaners, 25; Manchester, First Ch., Wallace Circle, 5, Franklin St. Ch., C. E. Soc., 25; Meredith, Aux., 8; Milford, Heralds of the King, 18.50; Nelson, Willing Workers, 1.05; Orford, Boys' and Girl's Home Miss. Army, 3.09; Swanzy, Aux., 5; Webster, Alfred Little Gleaners, 5; West Lebanon, Aux., 14.70, 216 31

Total, 231 31

VERMONT.

Plainfield.—Mrs. A. Betsy Taft, 50 00
Vermont Branch.—Mrs. T. M. Howard, Treas. Alburgh, Aux., 5; Barton, C. E. Soc., 8.70, Jr. C. E. Soc., 1.50; Bennington, First Ch., 61.73; Brattleboro, Centre Ch., Ladies' Asso., const. L. M. Miss Minerva A. Tyler, 25; Burlington, M. B., 36.19; Dorset, C. E. Soc., 5; Fairlee, Aux., 25; Hartford, with prev. contri. const. L. M. Mrs. A. C. Gray, 21; Newport, Aux., 13; Springfield, Aux., 23.50; Vershire, 50 cts.; Woodstock, Jr. C. E. Soc., 1.50, 227 62

Total, 277 62

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. G. W. Dinsmore, Treas. Ballardvale, Union Ch., Jr. C. E. Soc., 7.15; Chelmsford, Central Ch., Jr. C. E. Soc., 10; Medford, Mystic Ch., Aux., A friend, 20; Lexington, M. E. H., 10, Aux., Hancock Ch., Mrs. C. C. Goodwin, 15; Melrose, C. E. Soc., 10; Wakefield, Mission Workers, 10; Winchester, Aux., 17.75, Mission Union, 26, 125 90

Auburndale.—Lasell Sem. Mis. Soc., 10 00
Barnstable Branch.—Miss Amelia Snow, Treas. East Falmouth, Aux., 2; North Falmouth, Aux., Mrs. Mary W. Donkin, 22; Yarmouth, Aux., 8, 32 00

Berkshire Branch.—Mrs. Chas. E. West, Treas. Canaan Four Corners, Aux., 11.50; Curtisville, Aux., 26.23; Dalton, Aux., 131.69, Y. L. Aux., 53.34, Penny Gatherers, 71.05, A friend, 100; Great Barrington, First Cong. Ch., S. S., 14.50; Housatonic, 12.88; Lee, Jr. C. E. Soc., 50, November Club, 26; Lenox, Aux., 23.71; Peru, Top Twig, 3, Aux., 10; Pittsfield, First Ch., 40 cts., Memorial Aux., 69, So. Ch., Aux., 48.28, Pilgrim Mem., Aux., 10; Sheffield, Aux., 20; Stockbridge, Aux., 13.40; West Stockbridge, Aux., 19.63, 706 11

Boston.—Boston University Miss. Soc., 88 35
Essex North Branch.—Mrs. Wallace L. Kimball, Treas. Newburyport, Belleville Aux., 20, E. N. B., Th. Off., 50, 70 00

Essex South Branch.—Miss Sarah W. Clark, Treas. Beverly, Dane St. Ch., Y. L. Aux., 18.06; Ipswich, So. Ch., Aux., 23.06; Lynn, Chestnut St. Ch., 2.40, First Ch., Aux., 30; Salem, So. Ch., Y. L. Miss. Soc., 23.63, Tabernacle Ch., 50 cts., Y. L. Aux., 13.33, donation, 50 cts., 111 48

Fall River.—A friend, 5 00
Franklin Co. Branch.—Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 35; Orange, Aux., 34.34, Jr. C. E. Soc., 3; Shelburne Falls, 1.25, 73 59

Hampshire Co. Branch.—Miss Harriet J. Kuecland, Treas. Amherst, First Ch., C. E. Soc., 7.55; Amherst, So. Aux., 4.50; Enfield, Th. Off., 5; Easthampton, Cov. Band, 15.27, Emily M. C., with prev. contri. const. L. M. Miss Katherine Noble: Haydenville, Aux., 15; Huntington Hill, 2; Williamsburg, Jr. C. E. Soc., 10, Miss Eunice Graves, 10, 69 32

Middlesex Branch.—Mrs. E. H. Bigelow, Treas. Framingham, Aux., with prev. contri. const. L. M's Dr. Ellen L. Keith,

Miss Marcella Davis, Miss Christine I. Atwood, Mrs. Wallace Cheney; Wellesley, Dana Hall Miss. Soc., 36.37, Wellesley College Ch. Asso., 252.99, 289 36

Norfolk and Pilgrim Branch.—Miss Sarah B. Tirrell Treas. Brockton, Waldo Ch., Aux., 24; Plymouth, Ch. of the Pilgrimage, 5; Quincy, Bethany Cong. Ch., C. E. Soc., 10, 39 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas. Holyoke, First Ch., Aux., 54, Sec. Ch., Miss Grissell M. McLaren, 10; Springfield, First Ch., Aux., 207.06, The Gleaners, 10, Olivet Ch., Golden Links (of wh. 25 const. L. M. Mrs. E. C. Hazen), 47.50, 328 56

Suffolk Branch.—Miss Myra B. Child, Treas. Allston, Aux., 49.15; Arlington, Aux., 15; Auburndale, Aux., 2.50; Boston, Mrs. Mary Clement Leavitt, 5, Mt. Vernon Ch., Aux., 22, Old So. Ch., Aux., 90, Park St. Ch., Aux. (of wh. 50 const. L. M's Miss A. C. MacDonald, Mrs. Nellie P. Draper), 360.25, Union Ch., Aux., 50; Brookline, Harvard Ch., Aux., 396; Cambridge, First Ch., Aux. (of wh. 37.81 Extra Cent-a-Day), 88.81; Cambridgeport, Pilgrim Ch., Y. L. Aux., C. Roll, 9, Aux., 15, Jr. C. E. Soc., 5.50, Prospect St. Ch., Aux. (S. S., 17.85, C. Roll, 7.17), 57.23; Dorchester, Sec. Ch., Y. L. M. Soc., 139, Harvard Ch., Jr. C. E. Soc., 2; Everett, First Ch., C. Roll, 17.23; Hyde Park, Ladies' Aux., 19.50; Jamaica Plain, Central Ch., Daughters of the Cov., 25; Millis, Ladies' Sewing Circle, 5; Newton, Eliot Ch., Y. L. Soc., 138.63; Newtonville, Central Cong. Ch., Aux., 136.56; Newton Highlands, Cong. Ch., Aux., 16.75; Roxbury, Eliot Ch., Aux., 20, C. E. Soc., 9.70, Immanuel Ch., Aux., 28.25, Walnut Ave. Ch., Y. L. Aux., 120, Prim. Class, S. S., 5; Somerville, A friend, 1, Broadway Ch., Aux., Martha E. Whitaker Mem., 10, Day St. Ch., Aux., 1.25, Highland Ch., Women Workers, 5, Prospect Hill Ch., Jr. C. E. Soc., 4, Winter Hill Cong. Ch., Y. L. Miss. Soc., 40; Watertown, Phillips Ch., Aux., 20.25; West Newton, Cong. Ch., Red Bank Soc., 30; West Roxbury, Helping Hands, 14, 1,973 46

Wilmington.—A friend, 5 00

Worcester Co. Branch.—Mrs. Minnie D. Tucker, Treas. Baldwinville, M. C., 15; Fisherville, Aux., 7; Gilbertville, Aux., 57.90; Holden, Aux., 10; Hubbardston, Cong. Ch., 4.68; Lancaster, Aux., 4; Leicester, Aux., 35.76; Millbury, First Ch., Aux., 9; Rockdale, Aux., 22.25; So. Royalston, Aux., 5; Warren, Aux., 11; Worcester, Mrs. D. M. Wheeler, 10, Union Ch., Aux., 31.57, 223 16

Total, 4,150 29

LEGACY.

Pittsfield.—Legacy Miss Catherine E. Terrett, to Aux., First Ch., Pittsfield, through Treas. of Berkshire Branch, 1,012 50

RHODE ISLAND.

Rhode Island Branch.—Mrs. Clara J. Barnefield, Treas. Pawtucket, Park Pl. Cong. Ch., Aux. (of wh. 25 const. L. M. Miss Nettie D. Kinyon), 90; Providence Beneficent Ch., Beneficent Daughters,

40, Central Ch., Aux., 1.25, Girls' M. C., 25, Pilgrim Ch., Little Pilgrims, 45.62, Cradle Roll, 1.88, Union Ch., Aux., 26.85,	230 60
Total,	230 60

CONNECTICUT.

<i>Bristol</i> .—Fanella E. Peck, Eastern Conn. Branch.—Miss Mary I. Lockwood, Treas. A friend, 3,500; Ashford, Aux. (of wh. 25 const. L. M. Miss Flora Hammond), 27; Colchester, Aux. (of wh. 25 const. L. M. Mrs. E. C. Ingalls), 38.60, Wide Awake M. C., 6.30, Boys' Band, 5, Cradle Roll, 2.09; Danielson, Aux. (of wh. 50 const. L. M.'s Mrs. W. H. Chollar and Miss L. S. Danielson), 58.77; Exeter, C. E. Soc., 2.50; Greenville, Aux., 1.38; Hanover, Aux., 8.75; Jewett City, Aux. 15; Ledyard, Newell Soc., 7.50; Lisbon, Sunbeams M. C., 5; New London, First Ch., Aux., 175.90, Jr. C. E. Soc., 8.39, Second Ch., Aux., 148, C. E. Soc., 5, Y. L. Guild, 10; Niantic, C. E. Soc., 2.50; Norwich, First Ch., Cradle Roll, 5.25, Y. L. A., 13.68, Second Ch., Thistle-down M. C., 75.07, Broadway, Aux., 167, Park Ch., Aux., 472.67; North Woodstock, Aux., 2.50; Plainfield, Aux., 18.55; Preston, Aux., 10; Putnam, Aux., 35.80, Sunbeam M. C., 25; Scotland, 25 cts.; Taftville, Aux., with prev. contri. const. L. M. Mrs. Mary Rose, 17.87; Thompson, Aux., 17; Wauregan, Aux., 25, Busy Bees M. C. to const. L. M.'s Miss Bertha Hutchins, Miss Eva Baker, 50; Woodstock, Aux., 35.68, Earnest Workers M. C., 5,	5,004 00
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<i>Hartford</i> Branch.—Mrs. M. Bradford Scott, Treas. Burnside, "Long Hill" Aux., 11.49; Ellington, Aux., 20; Glastonbury, Aux., 84.03; Hartford, First Ch., Aux., 15, Pearl St. Ch., S. S., 26.07, Prin. S. S., 3; Kensington, Aux., 18.75; New Britain, South Ch. Cradle Roll, 3; Rockville, C. E. Soc., 10; Tolland, Aux., 5; Vernon Centre, Aux., 23,	217 25
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<i>New Haven</i> Branch.—Miss Julia Twining, Treas. Bethlehem, Aux., 10; Bridgeport, No Ch., Aux., 2.50, Olivet Ch., Aux., 11.50, Park St. Ch., Aux., 5, West End Ch., Aux., 10; Brookfield, Centre Ch., Aux., 2.15; Canaan, Aux., 10; Cheshire, Aux., 15; Chester, Aux., 13; Clinton, Aux., 7; Cornwall, Aux., 16; Cromwell, Aux., 23.20; Danbury, First Ch., Aux., 3; Darien, Aux., 2; East Haddam, Aux., 11.40; East Hampton, Aux., 52; East Haven, Aux., 10; Ellsworth, Aux., 15.75; Essex, Aux., 36; Goshen, Aux., 15; Greenwich, Aux., 21.50; Guilford, First Ch., Aux., 2.50; Harwinton, Aux., 3.25; Ivoryton, Aux., 42; Kent, Aux., 6.50; Meriden, Centre Ch., Aux., 15.50; Middle Haddam, Aux., 7; Middletown, First Ch., Aux., 30.25, South Ch., Aux., 20; Milford, First Ch., Aux., 11.25; Milton, Aux., 7; Monroe, Aux., 12; New Haven, A friend, 10, Mrs. Pierce Welch, 20, Ch. of the Redeemer, Aux., 59.75, Davenport Ch., Aux., 8, Dwight Pl. Ch., Aux., 27.61, English Hall, Aux., 2, Howard Ave. Aux., 29.25, Humphrey St. Ch., Aux., 86.05, Plymouth Ch., Aux., 5.50, United Ch., Aux., 88.50; New Preston, Aux., 4; North Branford, Aux., 26; Orange,	
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Aux., 40.25; Redding, Aux., 26; Ridgebury, Aux., 5; Ridgefield, Aux., 2; Salisbury, Aux., 3; Saybrook, A friend, 5; Shelton, Aux., 5; South Britain, Aux., 10; South Canaan, Aux., 5; Thomaston, Aux., 24.50; Trumbull, Aux. (of wh. 25 const. L. M. Mrs. Orville B. Burton), 33; Wallingford, Aux. (of wh. 25 const. L. M. Mrs. J. D. Quill), 100; Westville, Aux., 27.43; Winchester, 2.55,	1,104 64
<i>Norwich</i> .—Mrs. John Rossiter,	25 00
Total,	6,351 09

NEW YORK.

<i>Brooklyn</i> .—"In memory of S. P. C.,"	25 00
<i>Clifton Springs</i> .—Miss Laura B. Chamberlain,	25 00
<i>New York State Branch</i> .—Mrs. F. M. Turner, Acting Treas. Brooklyn, Park Cong. Ch., Jr. C. E. Soc., 10, Ladies' M. C., 3.10,	13 10
Total,	63 10

PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas. Md., Baltimore, Aux., 44.13; N. J., East Orange, Trinity Ch., Aux., 18.50; Orange Valley, Y. L. M. B., 70.99; Passaic, Aux., 6.65; Westfield, S. S., 25.99; Pa., Philadelphia, Aux. (of wh. 75 const. L. M.'s Mrs. Emma C. Tuttle, Mrs. Sarah H. Tuthill, Mrs. Mary L. Adams), 91.88, Y. L. S., 58.30, Snowflakes M. C., 20. Less expenses, 46.18,	290 26
Total,	290 26

GEORGIA.

<i>Atlanta</i> .—Atlanta University, C. E. Soc.,	30 00
Total,	30 00

FLORIDA.

<i>Collections at Meetings</i> .—Daytona, 12.43, Jr. C. E. Soc., 1; Key West, Extra-Cent-a-Day Band, 13.52, Self-Denial Box, 6.50, Juvenile Band, 3.56, Children's Meeting, 10.63, Men's Miss. Soc., 6.73, S. S., 13.37, A little boy, 1; Jacksonville, 3.40; Lake Helen, 4; Orange City, 5; Ormond, 6.29; Phillipps, 3.63; Sanford, 5.64; Winter Park, Rollins College, 7,	103 70
Total,	103 70

CALIFORNIA.

<i>Nordhoff</i> .—Mrs. L. Deline,	2 00
Total,	2 00

CHINA.

<i>Foochow</i> .—Girls' School, C. E. Societies,	9 34
Total,	9 34

<i>Correction</i> .—July number, Waynesboro, Pa.; A Friend, 40 cts. instead of \$40.	
General Funds,	12,620 31
Gifts for Special Objects,	312 13
Variety Account,	66 85
Legacies,	1,037 50
Total,	\$14,036 79



NOTES FROM MRS. GULICK.

My first impressions of the home in Biarritz were very pleasant. Before I had taken off my bonnet we made the grand tour of the house, visited the sala and dining room, looked at classrooms and dormitories, and even went to the kitchen. The house was built by an archbishop, and is now the property of his nephew. This accounts for its name, "Villa Notre Dame." It is situated on a high bluff overlooking the Bay of Biscay, at some distance from the center of Biarritz. To the south and west are the Cantabrian Mountains, following the coast line of Northern Spain, behind which lie our beloved San Sebastian and Bilbao. When the low-lying clouds are lifted we can even distinguish in the horizon a point of land not far from our first home, Santander. Those same clouds which seem to be ever near the mountain tops give a wonderful opportunity for sunset effects, which, in grandeur, can hardly be surpassed. I do not know enough about shades of color, and different tints of blue and gray to dare to attempt to describe them. The painter who secures his own impressions on canvas would be called an impressionist. But the house—it must be remembered that nearly sixty persons are to be cared for; and dormitories, dining rooms, classrooms, music rooms, and general study and sitting rooms must be found. The arrangements made for the large family and school are a triumph of executive ability. It is true that one and the same room may serve as a reception room, a classroom, and a music room, and any other department not fully provided for. When the bell rings at the close of a period of recitation, the animated running up and down the stairs, and crowding into appointed place, are almost equal to a game of kitchen furniture. Monsieur, the archbishop, furnished his home in the old French

fashion. Cretonne reigns supreme over windows, beds, and furniture, though faded, and not always to our taste. We "see ourselves as others see us," for looking glasses abound. I feel much like a visitor, as much of our own furniture is stored in the stable.

A large wall and fence encircle the grounds. The concierge lives in a neat little cottage near the front gate, and a large stable is at the end of the garden back of the house. This garden is a wonderful relief to both teachers and pupils. In San Sebastian a daily procession through the streets, and, possibly, a weekly climb of the hills, was all that was possible of outdoor life. Now the girls live out of doors. The older ones walk through the paths with book in hand, and draw into their lungs the health-giving air from the Bay of Biscay, while they endeavor to fill their heads and hearts with knowledge. The little ones work in their gardens, and enjoy the wee, pink-tipped daisies, the primroses and violets which they have transplanted from the fields. The house is about fifteen minutes' walk from the center of Biarritz, though only eight minutes from the Scotch church. This is a little building, and if all the girls should attend the service there would be room for but few others. Half the number, therefore, attend in the morning, and the other half attend the French service in the afternoon, held in the same place. The following Sunday the order is reversed.

Last Sunday Mr. Gulick was invited to preach and speak of the work in Spain. All the older girls were allowed to go, and, during the offertory, they sang an anthem in Spanish in a very pleasing way. This is the height of the English season here, and the Episcopal Church is full every Sunday. We are so far away from the town that we are not disturbed by the customary gayeties in such a place, and really know of them chiefly through the papers. King Oscar, of Sweden, arrived yesterday. The lists of visitors published contain many names of royal personages and aristocrats: but we never see them; that is, they do not wear their crowns on the street, so we see none but ordinary mortals whenever we take our walks abroad.

The forty-eight girls who are scattered over this house must have special mention. Their average age is younger than we have had for some years, but they will grow older soon. Some of them are very bright and pretty, and they are all interesting. They work well, when one considers how little preparation they have had in the past. Seven are daughters of Spanish pastors, and three others have brothers who are pastors. Dona Esther, Dona Juliana, and Dona Benigna, are hard at work in their different de-

partments, and are a real help in every way. It is delightful to see their enthusiasm, and to feel that Spanish women are working with us for the education of their own people.

Miss Barbour, Miss Page, and Miss Bushei, have worked wonders in transferring the Institute, and completing arrangements in such a satisfactory way. Were it not for the archbishop's furniture and blue crockery, we could easily believe ourselves to be in Spain. Miss Hopkins and Miss Eaton are beginning to speak in Spanish, and will be very apt students, I am sure.

The foothills of the Pyrenees, however, lie before us, and the site of the permanent home of this Institute must be decided upon before we cross them again with all our personal belongings.

SOUTHERN CALIFORNIA BRANCH.

THIRTY-FIVE missionaries of our Board are laboring in the field of the Madura mission stations, India, with their population of two and one half million. The corner of this great field that is of particular interest to the Woman's Board of the Pacific is the Tirumangalam station, with its center on the public road, some dozen miles from Madura itself, toward the southwest. Here labor Mr. and Miss Perkins, the former with a parish of over four thousand people, covering an area of one hundred towns and villages; and the latter in the schools and the villages near by, with four Bible women to help her. There are seventy boys in the boarding school at Tirumangalam, and between forty and fifty girls in the Hindu girls' school. Both of these are on the mission compound, a site interesting to us from the fact that the Board of the Pacific owns the house that makes the home of the missionaries.

Smallpox recently made its appearance in the neighboring village, so that it became impossible for Miss Perkins to visit the homes of the women, and only those not in contact with the disease were free to come to her at the compound. This has crippled the work for a time, since it is largely in the homes of these poor, benighted women that the influence of Miss Perkins' ennobling presence and character is felt.

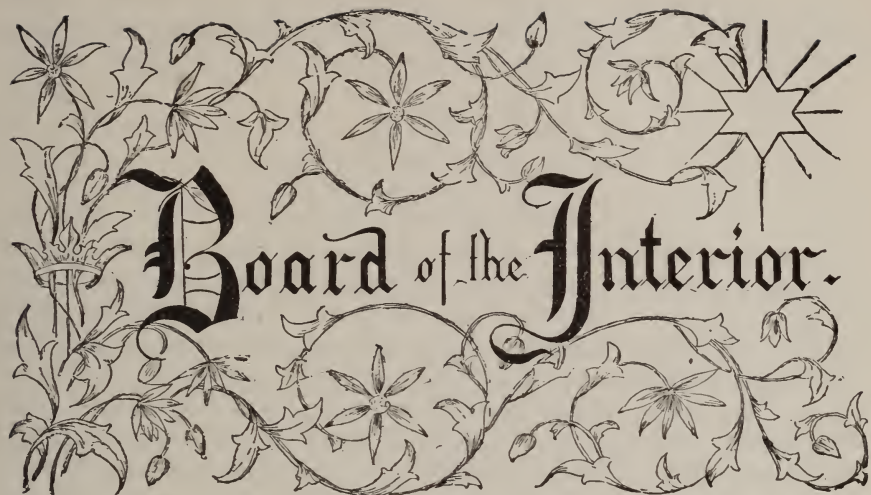
In the report just published of the Madura Missions, Mr. Perkins writes from Tirumangalam of the encouragements and difficulties of the work of last year. With so small a force of workers, and with so many poor, ignorant souls beset by the ever active priests of the heathen religion, it is no wonder

that there are lapses into heathenism. Then the awful influence of caste upon these people is almost beyond description. It is almost the rule that only those in one's own caste have any influence over others; but now and then there is a bright exception, in a man who by the very power of his convictions and the perseverance of a Paul forces the respectful attention of those in castes above his. Such victims of narrow prejudice and superstition are these people that the circulation of the story that Queen Victoria is growing old and feeble, and that the sacrifice of three hundred human lives from their nation must be made to prolong it, has given rise to the belief on their part that they are to be inoculated with the plague for this purpose, and they have even risen in revolt in some districts, and are not pacified by the reminders of the care the government takes of them.

The methods of the Hindus to win back to heathenism those who have been converted to Christianity are most insidious. When mockings, pleadings, threats, and out-and-out persecutions do not avail, these enemies of the faith become very friendly and patronizing, and in that way often win over the Christian who is taken off his guard by the unexpected kindnesses.

The first few converts of a neighborhood are taken to form a nucleus of a congregation. These few are influenced in right ways, instructed and protected against persecution as far as possible, and as soon as circumstances warrant it are put under the care of a lay helper. In time this community may give promise enough to form a training station, and later the center for a school.

In spite of the indifference to education, it is the school that makes a bright spot in the life of a Hindu. The children and young people are taken out of their homes of filth and degradation, darkness mental and moral, and are taught what life can be out in the clear, pure air of healthy and loving surroundings. Mr. Perkins says: "The seed sown in the little hearts sometimes springs up. A Hindu woman was recently brought to our bungalow by one of the Bible women. She wanted to buy another Bible, as her old Bible had been worn out. She had never been seen in the church, and her face was unfamiliar to the Christians. She came to talk and pray with the missionary. It seemed strange that a high caste woman of this place should want a Bible, and wish to talk of Christ. Ten or twelve years before she was a little girl attending the Hindu Girls' Boarding School. She had married, and during the unhappy years that followed her Bible had been her consolation." This is the influence of the mission school in India.—*Henrietta Brewer.*



PRAYER FOR STUDENT VOLUNTEERS.

OUR Father who art in heaven, we come in the name of our blessed Lord Jesus asking that Thou wilt, for His sake, send Thy Spirit into the hearts of those that are seeking to do Thy will in regard to foreign missionary service. Some of them are known to us, and we have watched their sore perplexity ; we have watched their seeking for guidance. They are all known to Thee, and for every one of them we ask that in answer to this, our definite prayer, Thou wilt guide them by Thy holy Spirit. We pray that Thou wilt show them clearly the way in which Thou wouldst have them walk.

And we pray that Thou wilt be with those volunteers who have not come to a decision, those who have not clearly seen the way ; that Thou wilt be so near them that they may not be turned away by other causes while they may be making preparation. Help them to keep on ; to keep their eyes single ; to fix them on the Lord Jesus ; and to walk as Thou wouldst have them walk.

We ask Thee especially to bless those young women who have been thinking of this service and have been compelled to turn away since their beloved ones have interfered, and give their lives to other service. If it be Thy will that they shall still go, wilt Thou not go to the hearts of those parents and soften them toward this work ; make them glad to help in this cause, and show them that Thou canst be better than sons and daughters, and that their daughters may become even more to them. Enlarge their hearts and broaden their vision ; and send all those whom thou wouldst have work in the foreign field.

Give special grace to those who are now seeking guidance, seeking wisdom, seeking light. Thou art the Light of the World. Make it perfectly clear to them what Thou wouldst have them do. We ask it in thy name. Amen.

UK AND ITS PEOPLE.

BY MISS ROSE M. KINNEY.

IF I were in Ruk I would say, "I am very happy to meet you in this paper." And I am happy to introduce you to the work and the workers there, though you have all met them many times as you have read of them in the *Missionary Herald* and LIFE AND LIGHT. I am so often asked, "Where are these islands?" that I will answer it at first, as there are very few maps on which you can find them. A line drawn from the east coast of Australia to seven degrees north of the equator will place the islands, or the main group where our station is; for our mission includes all of the Mortlock group and some scattered islands, and we hope in time that it will include many islands that are two hundred miles to the west, as they use the Ruk language, and could use our books.

You all know, no doubt, that the mission for the Gilbert Islands has its station at Kusaie, for the islands are all low coral islands, and white people cannot live on them with safety. The same is true of the Marshall Islands, and Dr. Rife and family and Miss Hoppin, who has charge of the girls' school, and Miss Olin, who went down in 1897, are all near together on Kusaie.

Ruk is the name of the lagoon, as well as of our mission. The lagoon is the largest of any that I know, and is about thirty miles in diameter. It is surrounded by a coral reef that comes up to the surface of the sea, which breaks over it, making a white fringe of foam all around the lagoon. There are many islands within the lagoon, some of which are high, the highest being a thousand feet above sea level. Our station is on the Island of Toloas, and we are about two hundred feet above sea level. It is a beautiful island, with a fringe of mangrove trees, cocoanut, and breadfruit all about it, and on the hillsides grass and trees that make it very beautiful. From a distance, as one comes toward the shore, the native houses are seldom seen, as they are usually built among the trees, which hide them. Even our own houses can be seen from only a few points, so entirely are they surrounded by trees.

This people are descended from the Malays, if we believe the statement of those who have given the matter much study. Driven away from their course as they went out in their little canoes, they found themselves landed on a small island unknown before, and then the drifting was repeated, or

perhaps some who were adventurous struck out for new lands and homes, so in time the Isles of the Pacific were inhabited. We know this also from their language, which is dissimilar in different localities, and yet the idioms and ways of speaking are alike. For instance, a brother in speaking of his sister says, "Mongai," my sister; but a sister in speaking of her brother would say the same word, "Mongai," my brother. And this is the same in all the various languages, showing in this and many other ways that originally they were one people. They are medium in size, of a copper color, with long, straight black hair and eyes, and usually very pleasant in disposition. They are grouped in small tribes, sometimes several tribes on one island. Then it is their great delight to know which tribe is stronger. They get up little fights to see who can overcome. They believe in spirits, and always take a person with them when they go to fight who can "work the spirits" or divine, and that one takes a bit of a cocoanut leaf and twists it in and out between his fingers, and if it comes out one way they must fight. If it comes out another way the spirits are not propitious, and they must go home and come again some other time. They have a belief in a great spirit, and many lesser ones, and that the spirits of the dead are near by taking cognizance of what they do, but of real idol worship they know nothing.

The climate is always warm, the thermometer standing the year around between 74 degrees and 94 degrees, with an average of 87 degrees, so there is little need of clothing; indeed, much would be burdensome. The men wear the loin cloth, and a large cloth which has a hole in the middle to put the head through, and that comes to the knees. In the place of a hat they wear their hair long and twist it in a knot on top of the head, and ornament it with wooden hairpins and chicken feathers. Then they wear the native ornaments in their ears and about their necks. The dress of the women is only a little different,—the cloth around the waist a little longer, and that around the shoulders smaller. They, too, wear long hair, but no hairpins, and put a wreath of flowers on their heads if they wish to adorn themselves; or, perhaps, they would hang a string of heads of little fishes around their necks to be more than usually ornamented.

Their houses are a rude frame covered with thatch made of the pandanus leaves. On the low islands it is only a roof set on the ground, but on the higher islands they raise the roof a foot, or sometimes two or three feet, above the ground. They have no floors, but put down cocoanut leaves and cover them with a mat they weave. This mat, with another for a cover, is all they need for their bed, unless they add a stick of wood for a pillow, as some of them do.

Their food is breadfruit, cocoanuts, and fish. The cocoanuts are grow-

ing and ripening all the time. There is a season for the breadfruit, and they have a way of preserving it so that they can keep it for a year or two. There are a few smaller fruits which help them out and give them a little variety, but nothing on which they can depend. We use the breadfruit, and enjoy it very much, though it is not bread for us but takes the place of potatoes. We never use it after it is preserved, but only when it is fresh.

Are the people glad to see you and anxious to learn? is a question that is often asked me. Yes, they are glad to see us, but as my little nephew was glad to see me the other day. There was no question of my health or comfort, but, "Auntie, I want to see what is in this," tugging with all his little strength at my satchel. Yes, that is just the way they are glad to see us. (What have we brought, and what can they get from us!) And we do not feel discouraged if it takes them a good while to know that what we bring is of far more value than the beads and trinkets they get of the traders. They average well with other nations in learning to read, and some are very apt.

Mr. Logan translated for them the New Testament, a hymn book of fifty hymns (to which have been added a hundred more), and a short catechism, and wrote a first reader, an arithmetic, a geography, and a book of Old Testament Stories, that is used as a text-book in school. Most of our scholars are old enough to know why they are studying, and apply themselves in earnest. We have one rule that has not been introduced at home yet,—an educational test for marriage. One of the young men who came into Mr. Price's school fell deeply in love with our eldest girl. She was sedate and matronly, and had gone through all the books we had, and was one of our helpers, while he was young, frivolous, and did not even know the alphabet. As she reciprocated his love (much to our surprise), we had to seek a reason for delay, hoping for a change of mind. So Mr. Price told him that he might be engaged, but not married until he could read in the Testament. He set himself faithfully to work, and had nearly mastered the first reader when I left. Let no one suppose that Cupid lives only in America.

This brings me to the workers and the work. When Mr. Logan went, in '84, to begin the station on Ruk, he had very little time to make a selection of a place for the station. The dense undergrowth covering the land so that it was not easy to decide, no one will be surprised that later it was found that marshes near made the place unhealthy, and in '96 our station was moved from Anapauo to another island near. Our houses were all taken down and moved over, and then put up again. It was

hard work, but now we have a nice place on a little peninsula, and our houses are about two hundred feet above the sea. It is a lovely spot, and you would exclaim with delight if you could see it. We have there Mr. Price's house, occupied by Mr. Stimson, who has charge of the work; Mr. Foster's house, who has charge of the schooner; and our house, where the girls' school is, and Mrs. Logan and her daughter Beulah, and the Misses Baldwin who went down in 1898. Then there are houses built in a little better than native style—built with floors and a good door, still they are thatched—for the married people among the scholars; for many of the training-school scholars are married men, who are preparing to go out soon as teachers. There are also some young men who we hope will find companions among the girls we are educating, and they also will make teachers. Mr. Price has over seventy in this school, and will soon send out some and take others in; so the work goes on. In Mrs. Logan's school there were in December, 1898, twenty-five boarders besides the day pupils. Our house (for the girls stay in the house with us) will accommodate thirty. Our girls are very happy and are easily governed.

Shall I tell you of Clara? Her mother was sick, and supposed that she was going to die, and asked us to take Clara and care for her. She was a good girl, about twelve years old, and we were glad to take her. She had to begin at the beginning with everything, but she was faithful, and won one step and then another, until now she is one of the most reliable of our older girls. Her mother did not die, and afterward repented of her action in giving us her child, for if Clara married, her husband would have to support her old mother. So she began to tease her daughter to run away. For some time Clara stood firm, and said, "I will not." But these people are not positive in character, and finally she sent me a note one evening, by one of the little girls, saying that she loved us but must go. I sent the girl to call her, but she had already gone. As soon as the other girls knew it they ran after her, our little Flora following on behind and crying all the way, "Clara's gone, Clara's gone." The older girls overtook her and brought her back and set her down by my side, where she sat until bedtime. I put my hand on her head and said I could not talk, for my heart was very heavy. She went to her room when the others went to bed, and next morning she took her work as usual. When the girls had their conference meeting the next Sabbath evening, she told how thankful she was that the girls had brought her back, and that she meant to stay in the school and love Jesus always. She had her trial again when we left Anapauo for the place where we now are. Her old mother came again and said she should not go with us. Clara was very firm for awhile, but finally said she did not want

to go with her mother, but perhaps she had better. I was quickly alarmed, and sent for Mr. Price to talk to the old woman, and called Clara to me and told her again what it meant for her to go with her mother. It meant her giving up her love to Jesus and going back to the old ways. She had sisters who did not wish to be Christians, who could and did take care of the mother. Then I sent her to her room to ask Jesus what he wanted her to do. She went, and the next morning with a bright face she whispered in my ear, "I am going with you." She is with us yet, one of our best girls, and we hope that she is going out with some good young man, and they will be faithful Christian workers. Will you not pray for Clara and other tempted ones there who desire to do right, but find the persuasions of heathen friends are very hard to resist?

But I did not tell you of the new church. The frame is hewed out of some breadfruit trees, the roof and sides are covered with thatch. Mr. Price had boards enough for half the floor, but had to wait for the Star to carry down boards to finish it and to make a stand and some benches; not for the natives, but for the white people to sit on. (The natives always sit on the floor.) A Christian Endeavor Society sent me five dollars, and a Chinese Sunday School gave one, and with that money I bought in Honolulu lumber and boards to make a back for them to lean against. Not seats without backs, but backs without seats, and that will make our church the most aristocratic in all our mission! Mr. Channon in Kusaie has seats with backs, so we still are not ahead of all.

Then I had another five dollars from another Christian Endeavor Society, and with that we bought a canoe for the young men to use when they went out on the Sabbath to teach or preach. There is one place just across a little bay south of us, where they are anxious for a preacher and teacher. One of the older men in the training school goes there every Sabbath morning, and also on Wednesday afternoon, for a prayer meeting. But soon he is to stay there, so as to teach day school also. Two other young men go up a little river about three miles to another little tribe for a Sabbath morning service, and two others go over a hill, the other way, to teach in another tribe who have been asking for a teacher. So the way is opening up, and there are not enough teachers ready for the places where they are asking for teachers.

The work is great and pressing; the field is white for the harvest. In no field is there a greater return for the preaching and teaching done. Pray for the workers that their faith and strength fail not until their work is done.

LIEUTENANT HOBSON AT KOBE.

[From a private letter by Miss Harriet M. Benedict.]

KOBE, JAPAN, Jan. 19, 1899.

I MUST tell you of the perfectly delightful time I had yesterday. We had word a party of missionaries on their way to China would be in with the Gaelic. They came up after school, saw the buildings, and heard a class in music; then we went to Miss Dudley's for a reception. There were a dozen of the missionaries, including five under our Board, some Baptists, two Y. M. C. A. workers, and a reporter for a San Francisco paper, going to Manila. There were nearly as many of us Kobeites. Then they were invited to the different houses for supper.

In the evening we proposed to our guests to go to the Kobe church (Japanese), where the Y. M. C. A. meetings were in progress, as we thought they would like to see one of the churches, the audience, and some of the distinguished Japanese speakers here from Tokyo for the convention, even if they could not understand the language. And whom do you think we heard? Lieutenant Hobson! He spoke through an interpreter for three quarters of an hour,—a fine, strong, Christian speech. He has a splendid form, which was intensified by a long overcoat and by the small Japanese who was his interpreter. He impressed me as full of condensed energy. He said religion is the power which made the navy what it showed itself to be in our late war; that it was a religion not so much of words, though it was far from his thought to belittle words, but of action and conduct. "Let every man determine to excel in his calling, whatever it is," was one thought. Here is another, which I quote as nearly as I can remember: "At this time, when the nations of the world are gathering in the far East, my own nation not the least, there are bound to be changes, tremendous changes, whether we will or not; our part is to be ready for action, not to be found wanting when the opportunity comes." He then paid a high compliment to Japan's navy, and spoke of the major role which she would have to play in the far East in the near future. The thought he most emphasized to the young men just forming a Y. M. C. A. in Kobe was the power of individuality, and the religion which should find expression in action.

At the close pastor Harada made an *Okay*, as we say, for thanks, calling on all to rise. Some one started *Banzas*, which corresponds to our Hurrah, but means literally "Ten Thousand Years." It was given with a will, over and over, with waving of caps and handkerchiefs.

The ladies from the boat gave us a number of "personals" about him. He was the hardest worker on board; spent all his mornings writing a book

in regard to raising sunken vessels, and his afternoons writing letters. He took part in all the Sunday services, and in the evening, when the missionaries and friends used to gather for a sing, he was there close to the piano, and called for all the popular songs from Gospel Hymns.

Are we not thankful our navy has so many Christian officers?

WE complain at 80, wilt at 90, and read of the thermometer at 100 to 105 degrees and deaths from sunstroke. It may help us to sympathize with our missionaries to remember that they have not even the comparatively bracing atmosphere of 100 degrees in which to carry on their taxing, wearing work of overcoming the awful inertia of heathendom.

Dr. Margaret O'Hara, writing in April from the Woman's Hospital, Indore, says: "The thermometer stood at 164 degrees in the sun at four o'clock in the afternoon yesterday, so you can understand how necessary it is to get the work done before the heat of the day."—*Ex.*

WE cannot always be sure when we are most useful. It is not the acreage you sow, it is the multiplication which God gives the seed which makes up the harvest. You have less to do with being successful than with being faithful. Your main comfort is that in your labor you are not alone; for God, the eternal One, who guides the marches of the stars, is with you.
—*Spurgeon.*

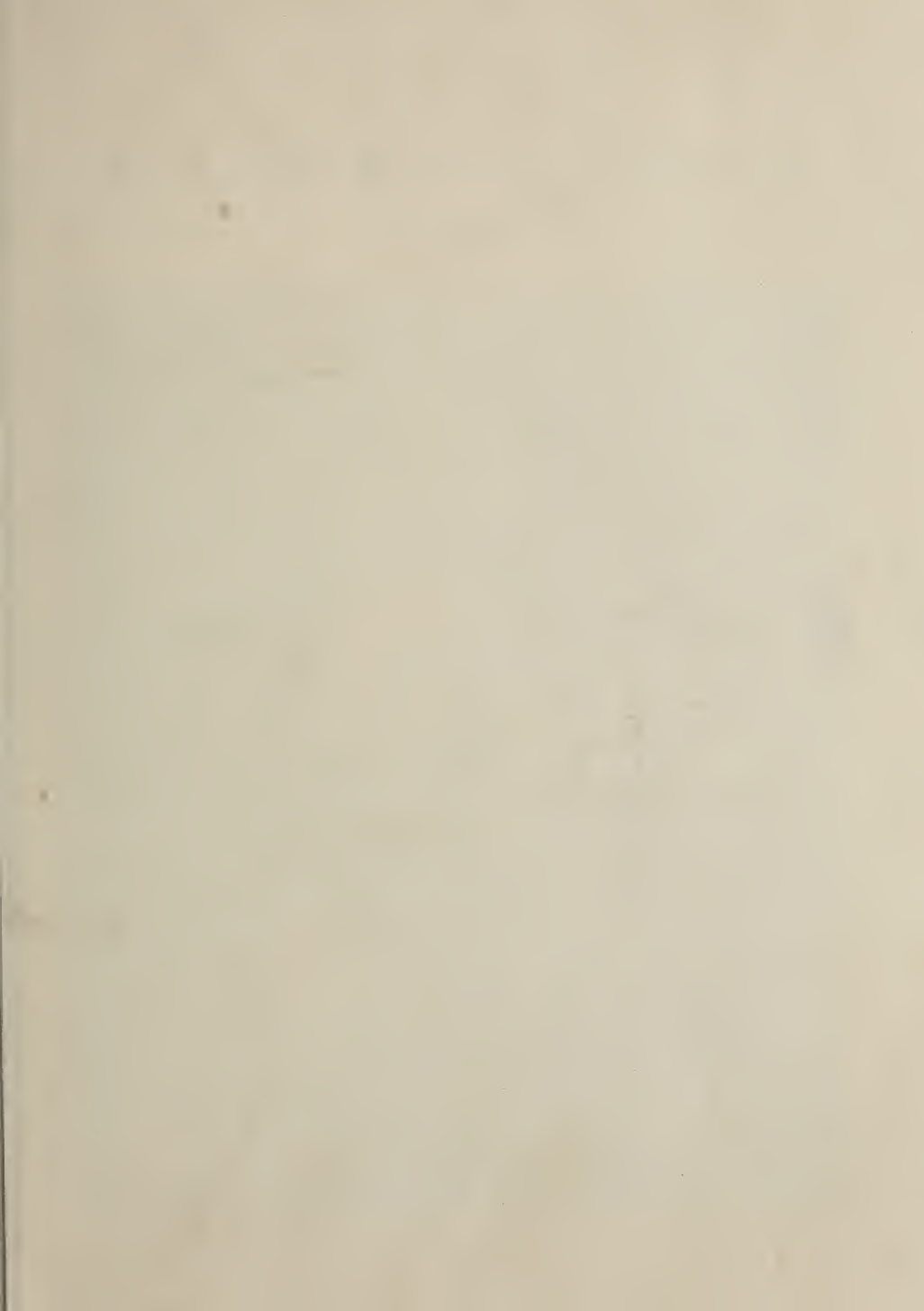
WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM MAY 10, 1899, TO JUNE 10, 1899.

COLORADO	348 52	WASHINGTON, debt	1 00
ILLINOIS	2,050 97	JAPAN	15 00
INDIANA	82 20	MISCELLANEOUS	17 28
IOWA	1,063 06		
KANSAS	78 66	Receipts for the month	6,170 36
MICHIGAN	631 20	Previously acknowledged	30,681 49
MINNESOTA	124 38		
MISSOURI	259 49	Total since Oct. 18, 1898	\$36,851 85
MONTANA, Union	25 00		
NEBRASKA	68 30	ARMENIAN RELIEF FUND.	
NORTH DAKOTA	22 00	Received this month	5 00
OHIO	444 14	Already forwarded	95 04
SOUTH DAKOTA	111 63		
WISCONSIN	727 38	Total since Oct. 18, 1898	\$100 04
WYOMING, Union, for debt	46 65		
BRITISH COLUMBIA, debt	1 00	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NEW MEXICO	10 00	Received this month	5 00
NEW YORK, debt	5 00	Already forwarded	331 57
NORTH CAROLINA	30 00		
OREGON, debt	1 00	Total since Oct. 18, 1898	\$336 57
TENNESSEE	1 50		
VERMONT, debt	5 00		

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